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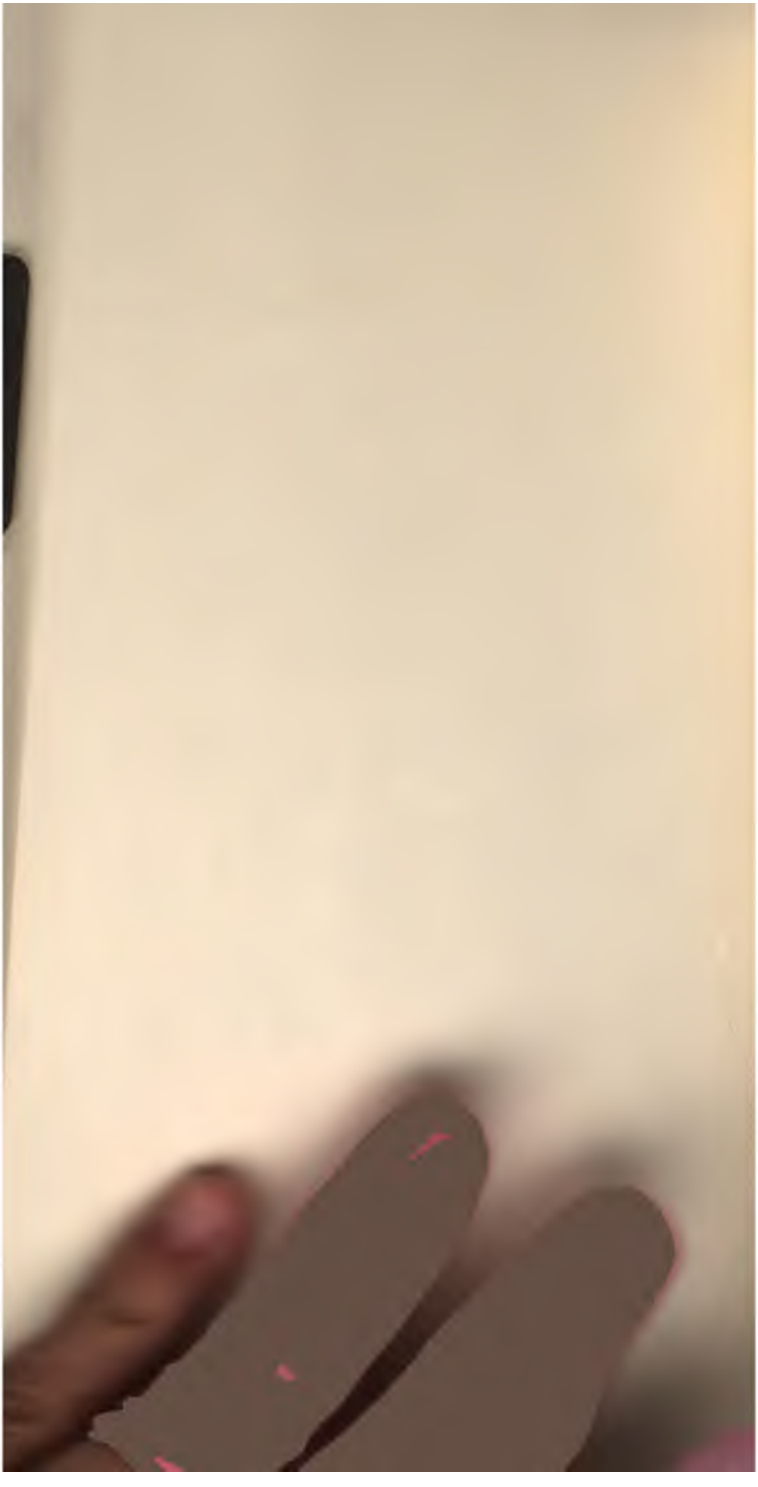
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A

VIEW

OF

POPERY,

taken from the

CREED

OF

Pope Pius the IV:

Containing an Answer to the most material things in the Profession of Catholic Faith, &c. *now in use for the reception of Converts into the* Church of Rome.

By JOSEPH BURROUGHS.

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PREFACE.

THE *ſubſtance of this eſſay was tranſcribed for the preſs before the author had ſeen a book publiſhed laſt year, intituled:* A profeſſion of catholic faith, extracted out of the council of *Trent*, by pope PIUS IV, and now in uſe for the reception of converts into the church; with the chief grounds of the controverted articles, by way of queſtion and anſwer. *A treatiſe, levelled directly againſt the creed of pope* PIUS, *would very probably have been cenſured, if it had come abroad without taking notice of a new vindication of the ſame creed. It was therefore for a long time thrown aſide, through want of health and leiſure to make the neceſſary inſertions.*

To have followed the author of that piece, in every quotation from ſcripture, would have very much ſwelled this work

to little purpoſe; conſidering how laviſh he has been in quoting ſcripture, more by the ſound of words than any real relation to the point in hand. 'Tis an eaſy thing by leading queſtions to direct, as that author has done, to a multitude of texts in a ſmall compaſs, which to an unwary reader ſhall at firſt ſight ſeem pertinent; when the ſetting forth and vindicating the true ſenſe of a ſmall part of thoſe texts ſhall unavoidably be voluminous. But notwithſtanding this diſadvantage: if a number of plain texts are produced, with which the creed of pope PIUS *is altogether inconſiſtent; if thoſe, upon which the papiſts are known to lay the greateſt ſtreſs, are all of them conſidered, and ſhewn to make nothing to their purpoſe; and if upon the whole it be proved, that the doctrines, wherein papiſts differ from proteſtants, are contrary both to the tenor of ſcripture and to ſound reaſoning: then the bulk, to which this eſſay has unwillingly ariſen, it is hoped, will be excuſed.*

Lond. Nov. 5. 1735.

A View of POPERY:

taken from the Creed of Pope PIUS the IVth.

A Very ſmall treatiſe, intituled, *The Creed of pope Pius the* IV. *or a Proſpect of Popery, taken from that authentic Record,* was printed in the year 1687, on occaſion of the viſible growth of popery at that time, and the danger of its increaſing farther. It is upon the apprehenſion that zealous endeavours are now employed by *Romiſh* emiſſaries, in many parts of this nation, to gain proſelytes to popery, that this eſſay is ſent abroad; attended with earneſt deſires that it may be of ſome uſe towards preventing ſo great an evil.

The author of that treatiſe laid his plan very judiciouſly, when he determined to take his account of the *Romiſh* doctrine, not from any ſingle doctor of that church, though ever ſo celebrated

brated; but from the authentic acts of their church. For it is certain, that how good ground ſoever proteſtants have to charge particular perſons with monſtrous abſurdities; (for example, to charge Cardinal * *Bellarmine* with affirming, that *if the pope ſhould enjoin the practice of vice, or forbid the practice of virtue, the church would be bound to believe vice to be good, and virtue to be evil)* yet charity will teach us to hope at leaſt, that the papiſts in general do not harbour ſuch monſtrous thoughts in their breaſts. But thoſe things, which the church of *Rome* requires to be believed as articles of faith, on pain of damnation, and which her clergy are upon oath obliged to maintain and defend, may very fairly and juſtly be looked on as the avowed doctrine of that church. And ſuch is the creed of pope Pius IV: as appears by his *bull concerning the form of the oath of the profeſſion of faith*, dated in *November* 1564, and printed with the acts of the council of *Trent*. For in that bull the creed itſelf is thus introduced: *I N. N. do with a firm faith believe and profeſs all and every thing which is contained in that ſymbol of faith, which the holy Roman church uſeth: that is to ſay* --- Then, after recital of the creed, it is added: *This is the true catholic faith, without which no man can be ſaved:* and a form is provided, whereby the ſuperior clergy *promiſe, vow and ſwear, that to the laſt breath of their lives they will moſt ſtedfaſtly, with the help of God, retain and confeſs it intire and*

* Si papa erraret, præcipiendo vitia, vel prohibendo virtutes; teneretur eccleſia credere vitia eſſe bona, & virtutes malas, niſi vellet contra conſcientiam peccare. *Bellarm. de Roman. pontif. lib.* IV. *cap.* 5.

and unviolated; and take care, as much as in them lies, that it be held, taught and preached by all perſons ſubject to them, or whom by their office they are obliged to take care of.

The creed itſelf contains the ſubſtance of the decrees and canons of the *Trent* Council: and being uſually divided into twenty-four articles, is ſo plauſible as to expreſs the firſt twelve in the very words of that creed which is * commonly called *the Nicene*; the greateſt part whereof all proteſtants believe and acknowledge. But there is this great difference between the manner, wherein the *Nicene* creed is impoſed in popiſh countries, and wherein they who adhere to the true proteſtant principle receive it or any part of it: that the one require it to be received upon an equal foot of authority with the holy ſcriptures; the other believe and acknowledge the things contained in it, not becauſe the fathers of the *Nicene* council ſo believed or ſo decreed; but becauſe they are ſatisfied that the things themſelves are contained in the holy ſcriptures, and ſo far only as they are therein contained: ſo that their faith is ultimately reſolved into *the word of God*, and not into *the commandments of men.* Herein they

* That what is vulgarly called *the Nicene Creed*, is not the creed made by the council of *Nice* in the year 325, appears from the copies produced by *Socrates* in his *eccleſ. hiſt. pag.* 176. *edit. Rob. Steph.* 1544, and by *Labbé*, in his collection of councils, *tom.* II. *pag.* 27. From the ſame collection of councils, *tom.* II. *pag.* 951. it appears, that what is now commonly called *the Nicene Creed*, is that which was made by the council of *Conſtantinople* in the year 381; or at leaſt has a much nearer likeneſs to that than to the other. However, as both creeds contain for ſubſtance the ſame doctrine, I ſhall make no ſcruple to call that *the Nicene Creed*, which uſually goes by that name.

they aſſert their liberty as becomes proteſtants. The greateſt part however of the things contained in this creed, as was before obſerved, they all believe and acknowledge.

But this, it ſeems, was not enough for a creed of the church of *Rome*. There muſt be ſome form of faith, whereby, as by an authentic act, papiſts muſt for ever be diſtinguiſhed from proteſtants. Twelve new articles therefore are added; which are all truly *Romiſh*, and built ſolely upon human authority. Theſe I ſhall ſet down in order, and make ſome remarks on them.

But it is needful firſt to warn the reader of the enſnaring manner, in which the articles of pope *Pius*'s creed are connected with thoſe of the *Nicene*. The *Nicene* creed makes mention of *one, holy, catholic and apoſtolic church:* and the creed of pope *Pius* begins with a profeſſion of admitting and embracing the traditions, *&c. of the ſame church*; inſinuating, that all the traditions of the church of *Rome* are traditions of *the one, holy, catholic and apoſtolic church*. And it is certain the *Romaniſts* do pretend, that all theſe characters belong to their church, and to that alone. They make themſelves the *whole* church of Chriſt; and exclude all others from being ſo much as a part of it. They confine *holineſs* to themſelves; and confidently affirm, that their church alone is derived from the *apoſtles*.

Theſe things are not indeed expreſſly aſſerted in pope *Pius*'s firſt article. It was more plauſible to ſpeak of *the church* in a general way at the beginning; becauſe every one would more readily aſcribe the characters of *one, holy, catholic*

and

and *apoſtolic*, to the church of Chriſt in an unconfined ſenſe, than to the church of *Rome*, or any other church in particular. But ſince this ſame creed, in its eleventh article, ſpeaks expreſsly of the *holy*, *catholic*, *apoſtolic* Roman *church*, as *the mother and miſtreſs of all churches*, and thereby clearly confines theſe characters to that church: it is proper here at the beginning to give notice of the ſnare; and to avoid the dangerous fallacy of conſidering any of the articles of this creed as doctrines of *the one*, *holy*, *catholic and apoſtolic church*.

That article of the *Nicene* creed, [*I believe one*, *holy*, *catholic and apoſtolic church*] is capable of a very harmleſs ſenſe, againſt which no chriſtian whatever will object. Which is this: that our Lord Jeſus Chriſt has a church, ſcattered up and down in various parts of the world; the members whereof are *holy* in the diſpoſition of their minds, and entertain the ſubſtance of *the doctrine of the apoſtles*. This is the true general or univerſal, that is, the true *catholic* church. And this is undoubtedly *one*, in that large ſenſe, wherein all thoſe are included as its members, who heartily believe in Jeſus Chriſt, acknowledging him for their Saviour, and obeying him as their Ruler. To all theſe he becomes *the author of eternal ſalvation*; as he himſelf aſſures us, *John* III. 36. and his apoſtle after him, *Heb.* V. 9. *Rom.* X. 8, 9. And all ſuch are likewiſe declared to be *the children of God*, Gal. III. 26. *born of God*, 1 *John* V. 1. Now they who are become *the children of God*, *thro' faith in Chriſt Jeſus*, and *heirs* of his promiſed *ſalvation*, do

 certainly

certainly in the large and general ſenſe belong to *his church*, tho' their faith ſhould be attended with ſome miſtakes. And in this large ſenſe alone, if at all, it is, that the members of the church of *Rome* can be acknowledged members *of the one church of Chriſt*: ſo very widely has that church departed from the faith which Chriſt and his apoſtles delivered.

If it be ſaid, that the *Nicene* fathers did not ſpeak of *the church* in this large and general ſenſe; but meant a viſible church, which was called *catholic* or univerſal, by reaſon of the greater number of thoſe who were eſteemed true profeſſors of *the holy doctrine of the apoſtles*, in oppoſition to the ſmaller number of thoſe who differed from them; and that they called themſelves *one church*, in oppoſition to the different parties of thoſe who differed from them: yet this will never prove, that the ſuperior number, who pleaſed themſelves with theſe titles, did in all points adhere to *the doctrine of the apoſtles*, and that none who differed from them were in the right. There can be no reaſonable doubt, that many of thoſe, who call'd themſelves *the one, holy, catholic and apoſtolic church*, were far enough from agreeing with each other in ſeveral particulars; and in that caſe ſome of them muſt differ from *the doctrine of the apoſtles*, and therefore not be *apoſtolical*. Nor is there any doubt, that many of them were far enough from being *holy* in their hearts and in their practice. It is not therefore men's giving themſelves the name and title of *one, holy, catholic and apoſtolic church*, that will prove them to be ſo. So far as they differ from each other, they

are

are not *one*, in the *Romiſh* ſenſe of Unity; nor can they, for the ſame reaſon, be juſtly called univerſal or *catholic*. And if they are unholy in their lives; the name of *holy*, with regard to the church wherewith they communicate, ſignifies nothing. Nor are they *apoſtolic*, in any reſpect wherein they differ from the *apoſtles doctrine*. And yet there may be ſeveral churches, each of them, for the ſubſtance of their doctrines, *apoſtolical*, tho' differing in ſome points from each other; and each of them maintaining *holineſs*, in the life and practice of their communicants, as well as in the tendency of their doctrines. And all theſe will with much better reaſon go to the making up *one* inviſible *catholic* or univerſal *church*, than any ſingle viſible church whatever can be called *catholic*, to the excluſion of all others.

Nor does it appear from the hiſtory of the *Nicene* council, that the biſhops, and other divines of whom it conſiſted, look'd upon any one particular church, (and ſuch was the church of *Rome* among the reſt) as *the one, holy, catholic and apoſtolic church*. No: they were all of them call'd together by the authority and command of the emperor *Conſtantine*, to conſult about ſuch matters as he thought fit to lay before them: and the profeſſed agreement of ſuch a number of divines, call'd together from ſo many diſtant nations, made them look upon their determinations as the determinations of *the catholic church*.

But whatever they call'd themſelves; and how much ſoever we agree with them in the ſubſtance of their doctrine: yet their determinations are not the foundation of our faith: nor had they,

nor cou'd any council of uninſpir'd men in the world have, authority to determine what we ſhall believe or practiſe. So far as they agree with the *doctrine of the apoſtles*, it is fit we ſhould agree with them. But then this is not becauſe of any authority in the council of *Nice*; but becauſe *the doctrine of the apoſtles* is true, and fit to be believed.

And if the *Nicene* council itſelf had no authority over the conſciences of chriſtians; what authority could it convey to the church of *Rome?* What authority did it ever pretend to convey to the *Roman* church, more than to the church of *Antioch* or *Alexandria*, or any other? Indeed if it had made ever ſuch high pretences; what authority could it give to any church in the world, to frame new articles of religion at her own pleaſure, and to damn ſuch as ſhould refuſe to receive them? But reſerving the conſideration of *authority* to the eleventh article of pope *Pius*'s creed; I now proceed to ſhew, that the church of *Rome* is not the *one, holy, catholic and apoſtolic church*, which ſhe pretends to be.

She is not *one*, in that very ſenſe wherein ſhe reproaches proteſtants for not being *one*. If proteſtants are in many points divided into parties; ſo are the papiſts. Witneſs the diviſions between the *Franciſcans* and *Dominicans* about the immaculate conception; thoſe between the *Jeſuits* and *Janſeniſts* about predeſtination; and the preſent ſtruggles, now of a pretty long ſtanding, about the bull *Unigenitus*; beſides the many horrible ſchiſms which have ariſen by ſetting up one pope againſt another, and the contentions about the ſeat of infallibility. If they ſay, that they are *one*, in

all

all things neceſſary to ſalvation: the proteſtants with much more truth and reaſon affirm this concerning themſelves; and that the things wherein they differ from each other do not hinder their being of the *one* church of Jeſus Chriſt.

But if the church of *Rome* did agree with itſelf in all points of doctrine and practice; that is, if they were at *unity* among themſelves, which it is plain they are not, nor ever were: yet their unity could not be ſaid to be with Chriſt Jeſus, the ſole *head of the church*, but with the pope conſidered as head; which very thing is inconſiſtent with and ſubverſive of the true *unity* of the chriſtian church.

Whoever they are, that deny Jeſus Chriſt to be *the head of the church*, they cut themſelves off from *union* with him; and conſequently muſt be far enough from being *his one church*. Now Chriſt is not the *head* of his church, if he is not *ſole head*. How then comes the pope to pretend to make laws as he pleaſes? And how can they be *the one church of Chriſt*, who are ſo far from owning him their *ſole head*, as to remove their allegiance from him to a fellow mortal, and to obey that mortal even in oppoſition to Chriſt? Yet this muſt be the caſe in all thoſe inſtances, where the pope's decrees are obeyed, though contrary to the mind of Chriſt. To what purpoſe therefore can it be for papiſts to prove the *unity* of Chriſt's church from ſuch texts as that of *Eph.* IV. 5. where the apoſtle aſſures us, that there is but *one Lord, and one faith*; when it is plain that they ſet up *another Lord* beſides Chriſt, and *another faith*, contrary to that which he

he taught? Let it be ever ſo clear, that the church of Chriſt is *one*, without diſtinction of *Jew* and *Gentile*; as Chriſt himſelf, *John* X. 16. ſignified it ſhould be: yet the church of *Rome* cannot be this *one church*, while ſhe renounces allegiance to Chriſt *the head*, and obeys another head, in many things which are quite contrary to Chriſt's doctrine.

Again: their *ſchiſmatical ſeparation from* the reſt of *the body* is in itſelf a ſufficient proof, that the church of *Rome* cannot be *the one church* of Chriſt. *There is*, ſays the apoſtle, *one body, and one ſpirit, even as ye are called in one hope of your calling:* Eph. IV. 4. But the church of *Rome* oppoſes and renounces this *one ſpirit*, which ſhould *unite* us; rends herſelf from this *one body*; or, which comes to much the ſame thing, tears off from communion with her all thoſe who will not ſubmit to her arbitrary determinations, denying that any ſuch can have *the one hope of the chriſtian calling*. She impoſes her abominable corruptions upon thoſe, whoſe conſciences cannot comply with them; and impoſes them with the utmoſt bitterneſs and cruelty. She thereby drives all other chriſtians from her communion: and conſequently creates a ſchiſm, and deſtroys that *unity* to which ſhe pretends. If therefore this corrupt and perſecuting church is a part of the church of Chriſt, it can be no better than *a ſchiſmatical part:* for they are always the ſchiſmatics, who are the cauſes, the neceſſary cauſes, of the ſchiſm. However, nothing is more plain, than that they cannot be *the one church of Chriſt*.

Conſequently, they cannot be *the catholic* church. There is no need to compare numbers, for

for deciding this point: no need of enquiring whether the numbers in the church of *Rome* are ſuperior or inferior to the *Greek* church and all the proteſtant churches put together. Their cutting themſelves off from *union* with Chriſt *the head*, and from all other parts of his body, plainly ſhews them not to be *the catholic church*. All they who *hold the head* may be united to each other, notwithſtanding the inferiority of ſome members, and the ſuperiority of others; and even notwithſtanding ſome weakneſſes and defects in ſome of the members, which the reſt are to bear with, and to contribute as much as they can to their reſtoration and perfection. But when, beſides rejecting allegiance to the head, the church of *Rome* does what ſhe can to deſtroy all other members beſides herſelf, damning and perſecuting with the utmoſt cruelty all thoſe who cannot comply with her unrighteous claims; what pretence has ſhe to *catholiciſm?* Next to *holding Chriſt the head*, the unity of the chriſtian church conſiſts iu the mutual love of the members to each other. This is that *bond of perfectneſs*, which unites the whole *catholic church* together; and not an exact unity of opinion in all points. How then can they be the *catholic church*, who will damn their brethren to the pit of hell, and without mercy perſecute them to death in this world, for want of agreeing with them in every doubtful opinion, and joining with them in their abominable corruptions?

There is, I ſay, no need to compare numbers, for deciding which is *the catholic church*. And therefore

therefore it is to no manner of purpoſe, that *The* * *profeſſion of catholic faith*, &c. publiſhed laſt year, [1734] *for the reception of converts into the church of Rome*, † produces ſuch a number of texts, and particularly prophetical texts, to ſhew 'that the church of Chriſt ſhall be *univerſal*, by 'being the church of all ages and of all nations;' and affirms, that 'in them it is always repreſented 'as a numerous congregation ſpred through the 'world.' For in none of theſe texts, nor in any other, is it promiſed that the church of Chriſt ſhall always be a numerous congregation, ſpred thro' the world: nor is it any where promiſed, that it ſhall in all ages be the church of all nations. Indeed thoſe texts have been in ſome good meaſure fulfill'd already, in the large ſpread which the goſpel of Chriſt has received. And from thoſe and other prophetical texts we have good reaſon to believe, that in God's good time Chriſt's church will become univerſal. But then this muſt be brought about by the overthrow of the antichriſtian church of *Rome:* whoſe abominable corruptions are the grand hindrance of the larger ſpread of the goſpel; and have ſometimes been ſuffered to prevail almoſt to the extinguiſhing the light of it.

By thoſe *corruptions* they have effectually proved themſelves not to be that *holy church*, which

* The whole title of that book, quoted at length in the preface to this, includes both the *Romiſh profeſſion of faith*, and the vindication of it. The *profeſſion of faith* itſelf is the Creed of pope PIUS: and in my following remarks I ſhall, for brevity's ſake, chooſe to quote the vindication of it in the words of the running title, *The grounds of catholic doctrine*.

† pag. 12, 13.

which they pretend to be. And ſurely we may venture to ſet down in the number of corruptions the worſhip of ſaints and angels, and of images, contrary to expreſs warnings of the word of God; the worſhip of the bread in the ſacrament, on pretence of its being † turned into *the body and blood, and ſoul, and divinity of Jeſus Chriſt*; the making the Maſs a propitiatory ſacrifice for the living and the dead; the doctrines of indulgences, of purgatory, of authoritative abſolutions by mortal men, and even by men under the the power * of mortal ſin themſelves; the dependence of the efficacy of the ſacraments upon the prieſt's good intention; the taking away the ſcriptures from the common people, and requiring the uſe of an unknown tongue in their prayers: but above all others, the doctrine of infallibility, which takes away the very foundation of chriſtian faith, by taking away the authority of the word of God, and leaves no foundation for the faith of the chriſtian church, but the authority of fallible men; and the doctrine of the pope's ſupremacy, which is an impious invaſion of Chriſt's prerogative, who is ſole lawgiver and head of the church.

Theſe are *corruptions* inconſiſtent with a *holy church*; eſpecially with the *one, holy, catholic, and apoſtolic church*. And theſe are inſtances, in which it is certain that the church of *Rome* has actually fallen into pernicious errors. So that it will no way help that church to ſay in general concerning

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† See the Vth. article of pope *Pius*'s Creed.

* The council of *Trent* ſays, Seſſ. XIV. can. 10. de pœnitentia: *If any one ſhall ſay, that prieſts who are in mortal ſin have not the power of binding and looſing; or that any other beſides prieſts are the miniſters of abſolution; let him be accurſed.*

cerning *the church of Chriſt*, as the author of the * *Grounds of catholic doctrine* does, that 'ſhe is al-'ways *holy* in her doctrine and terms of commu-'nion, and always *free from pernicious errors.*' For whatever is true concerning *the church of Chriſt*, this is not true concerning the church of *Rome*. The doctrines juſt now mentioned are her doctrines, and are by her made *terms of communion*: and they are *pernicious errors*, wherein ſhe has ſhamefully apoſtatiz'd from the *holy doctrine* of Chriſt. It is vain therefore to apply to that church thoſe texts of ſcripture which belong to the inviſible church. Vain is it in particular to † apply to that church what our Lord ſaid to *Peter*, *Matt.* XVI. 18. that *he would build his church upon a rock, and the gates of hell ſhould not prevail againſt it.* For *the rock*, upon which our Lord there declared he would build his church, was manifeſtly *Peter*'s confeſſion, mentioned ver. 16. *Thou art the Chriſt, the Son of the living God.* But by the abominable corruptions juſt mentioned it appears, that the church of *Rome* is not built upon this rock, but upon ſomething elſe, very different from it. It is vain for them to ‡ alledge in this caſe, from *John* XIV. 6. that *Chriſt is the way, and the truth, and the life:* becauſe it is evident by theſe inſtances, that they have apoſtatiz'd from *the true way*, and do not walk in it. It is vain to apply to themſelves the promiſe which Chriſt made to his apoſtles, ‖ *Matt.* XXVIII. 19, 20. when he gave them commiſſion to teach and baptize in his name; *that he would be with them always, even unto the end*

* Pag. 10. † ibid. ‡ ibid. ‖ ibid.

end of the world. For this promiſe was given in cloſe connexion with a charge, *to teach men to obſerve all things whatſoever Chriſt had commanded*; and not to teach things inconſiſtent with Chriſt's commands, and with his legiſlative authority; which the doctrines abovementioned moſt evidently are. It is as vain to apply to the church of *Rome*, or to the whole body of her paſtors and teachers, the promiſe which Chriſt made to his * apoſtles, *John* XIV. 17. *I will pray the Father, and he ſhall give you another comforter, that he may abide with you for ever, even the Spirit of truth*; and his aſſurances, ver. 26, that *this Spirit of truth ſhould teach them all things, and bring all things to their remembrance, whatſoever he had ſaid to them*; and that other promiſe, ch. XVI. 13. that *he ſhould guide them into all truth.* For it is evident, that ſome of theſe promiſes were made perſonally to the apoſtles, relating to the extraordinary ſervice in which they were to be imploy'd; and not to the whole body of the paſtors and teachers of the church. And whatever there is in theſe promiſes, which is not reſtrained to the apoſtles in perſon, belongs to all Chriſt's faithful diſciples, all thoſe who act agreeably to *the Spirit of Chriſt:* ſo that they have no relation to the paſtors and teachers of the church of *Rome.*

Laſtly, it is a great perverſion of ſcripture to produce in this controverſy the words of St. *Paul*, 1 *Tim.* III. 15. to prove † that 'the church 'cannot uphold pernicious errors;' and to argue from this and the other texts before recited, as

* Grounds of cath. doct. pag. 11. † ibid. pag. 12.

the author of *the* * *Grounds of cath. doct.* does, that 'the church of Chriſt is infallible in all 'matters relating to faith, ſo that ſhe can neither 'add nor retrench from what Chriſt taught.' The other texts have been already conſider'd, and ſhewn to have no relation to the church of *Rome*, otherwiſe than as in general they condemn her errors and corruptions. As for theſe words of St. *Paul*; all that they affirm concerning *the church* is, that it is *the houſe of God*: and *Timothy*, being a perſon of conſiderable character and eminency in the church, is put in mind to behave himſelf as became *a pillar* in that *houſe*. The author indeed abovementioned takes advantage of a miſtake of our tranſlators; who have rendered the apoſtle's words differently from what appears to have been his meaning. The apoſtle does not ſpeak of *the church* as *a pillar*, much leſs as *the pillar and ground of truth*: but ſignifies to *Timothy*, that he had written that epiſtle to him, to put him in mind, how it became a perſon who was a *pillar and ground of truth*, (meaning *Timothy* himſelf) *to behave in the houſe of God, which is the church of the living God.* This is the natural order and plain ſenſe of the words: ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, (ἥτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος) στύλος καὶ ἑδραίωμα τῆς ἀληθείας. And this is agreeable to other paſſages in the new teſtament: where perſons of high character and importance in the church, for ſupporting and adorning the truths it maintains, as for example, *James*, *Cephas* and *John*, are called *pillars*; *Gal.* II. 9. and agreeable likewiſe

* Grounds, pag. 12.

wiſe to the promiſe of Chriſt, *Rev.* III. 12. *Him that overcometh, will I make a pillar in the temple of my God.* Theſe words therefore are altogether foreign to the purpoſe for which they are produced: and are by miſinterpretation made to aſcribe that infallibility to the church, concerning which the apoſtle never once entertained a thought; and which however, it appears from the abovementioned ſpecimen of groſs errors, cannot belong to the church of *Rome.*

Indeed it does not appear, that our bleſſed Lord ever promiſed to ſecure unerring perfection to any viſible church or its teachers: tho' we have abundant reaſon to be ſatisfied from many paſſages of ſcripture, that Chriſt will always have a church ſomewhere or other; that is, a number of faithful perſons, maintaining his true doctrine: that tho' they may ſometimes be reduc'd to great extremities and ſmall numbers, and tho' their enemies may endeavour and hope to extirpate them quite; yet they ſhall not be able to prevail. And this was made good in the almoſt miraculous preſervation of the ſubſtance of the proteſtant doctrine among the *Waldenſes* and *Albigenſes,* under the cruel perſecutions of the church of *Rome*; which had baniſhed the light of the chriſtian doctrine from all places where her influence reached, and did what ſhe could to extinguiſh it intirely.

The texts therefore cited in *the Grounds of cath. doct.* to † prove 'that Chriſt has always a true 'church upon earth,' no otherwiſe relate to the church of *Rome,* than as they ſhew, that the faithfulneſs of God's promiſe is engaged to pre-

† Pag. 7.

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ſerve and maintain ſomewhere or other that *true doctrine*, which they have corrupted and endeavoured to deſtroy. And as to the texts ‡ quoted to prove, 'that the church of Chriſt is always viſi-'ble:' we proteſtants thankfully acknowledge they have been ſo far fulfilled, that the light of the chriſtian doctrine has never yet been totally extinguiſhed; and are encouraged by them to hope and believe it never will. Nay we are by theſe very texts fully ſatisfied, that a time will come, when the corruptions of the church of *Rome* ſhall be detected, and ſhall make way for that *pure doctrine* of Chriſt himſelf, which ſhall prevail and triumph over them, and ſhine through the world with its own light. In the mean time 'tis evident, that the greateſt part of theſe texts have not yet had their full accompliſhment: and that tho' ſome of them have been in part fulfilled, in relation to the church of Chriſt; yet they are no way inconſiſtent with thoſe other ſcriptures, which ſignifie, that the ſame church ſhould ſometimes be reduced to great diſtreſs and obſcurity, as hiſtory proves it has been.

Enough has been ſaid to ſhew, that the church of *Rome* is not *a holy church*. And if ſhe is unholy, ſhe is conſequently not *apoſtolical*; that is, not conform'd to *the doctrine of the apoſtles*, which is a *holy* doctrine. But they tell you they are *apoſtolical* by a continued, uninterrupted ſucceſſion of their biſhops from the apoſtles. To which I anſwer: that if this were true, it could never make that *an apoſtolical church*, which departs from *the apoſtolical doctrine*. Beſides: it is impoſ-

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‡ Pag. 7.

ſible for any biſhop in the world to prove his ſucceſſion in an uninterrupted line from the apoſtles; becauſe it is evident from hiſtory, that many breaches have been made in that line; and becauſe no certain account has been kept of all the ordinations derived from the ſeveral broken links, nor any way ever found to unite them again in one continued length.

In deducing the line of ſucceſſion one would think ſome regard ſhould have been had to *Paul*, or *James*, or *Andrew*, or ſome other of the apoſtles beſides *Peter*: and an account ſhou'd be produced of the ſeveral biſhops they ordain'd, and the ſeries of thoſe others, whom theſe biſhops and their ſucceſſors ordain'd. But we will leave others to determine about theſe things. And if, for once, we ſhould take for granted, that all the ſucceſſions in theſe weſtern parts are to be derived from St. *Peter*; which yet is taking for granted abundance of things that want to be proved: ſtill we could not derive even theſe ſucceſſions with any thing like a certainty; becauſe hiſtorians do not agree about *Peter*'s ſucceſſors, either in the order or number of them, in the moſt early days. And then, in the corrupt times, when the *Roman* biſhop began to exalt himſelf above his brethren; it was not long e'er the ſweet morſel of uſurped power was ſo much coveted, that ambitious churchmen ſet up one againſt another; inſomuch that often there have been two, three, nay four popes at a time, curſing each other and all their adherents. Now all theſe, in oppoſition to each other, could never convey regular ſucceſſions:

ceſſions: and no man living is able to prove, from which of theſe he derives his own ordination; the oppoſitions have been ſo numerous, and ſome of ſo long ſtanding. I ſhall take the liberty to mention a few, taken from writers of the *Romiſh* communion.

Onuphrius Panvinius, who wrote a continuation of *Platina*'s lives of the popes, gives, in his index at the end of the work, the following account of what he calls the firſt ſchiſm in the *Roman* church. * *Novatian, a Roman, and preſbyter of the holy Roman church, was ordained chief pontif by ſome ſchiſmatical preſbyters, notwithſtanding* Cornelius *had been created pope by a regular ordination. He ſat ſome years: and being at length driven from the church, became author of the hereſy which goes by his name.* This was as early as the year 252, according to *Onuphrius*. And, which is very remarkable, he ſays not only that *Novatian* was *a heretic*, and *author of a hereſy*; but that he was *ordained pope by* preſbyters, *ſchiſmatical presbyters*; and that he *ſat ſome years*. We are not certain therefore, but ſome of the *Romiſh* biſhops and prieſts now living may have

* Novatianus, Romanus, ſanctæ Romanæ eccleſiæ preſbyter, in ſchiſmate contra Cornelium papam, auctore Novato, preſbytero eccleſiæ Carthaginenſis; ſedit annos aliquot. — Schiſma primum in Romana eccleſia: in quo, Cornelio papa, legitimâ ordinatione creato, Novatianus, ſanctæ Romanæ eccleſiæ preſbyter, ab aliquibus ſchiſmaticis preſbyteris pontifex maximus ordinatus eſt. Qui, eccleſiâ pulſus, hæreſim Novatianorum condidit. *Platin. vit. Pontif. in fol. Colon.* 1562. *pag.* 347.

This is *Onuphrius*'s account, in an early edition of *Platina*. 'Tis pity he did not produce his authorities. But it was afterwards thought that he had ſpoken too plain: for in following editions, particularly that in quarto, 1626, care was taken to leave out ſo great a ſcandal to the church, as this ſtory of an ordination by preſbyters.

have received their ordination from thoſe, whoſe predeceſſors were ordained by this *preſbyterian pope:* and then their *epiſcopal ſucceſſion*, though ever ſo clear for ſome ages paſt, can according to their own principles do them no good; their miniſtrations are of no validity; and their people, however confidently they may believe themſelves to be chriſtians, are no better than heathens.

But to come to later times: the thirteenth ſchiſm, the ſame author tells us, was in the year 891, between *Formoſus* and *Sergius*. And concerning *Formoſus*, *Platina* ſays: *that in the time of pope John* IXth *he left his biſhopric, to avoid that pope's ſeverity; that he fled into* France, *and ſwore he would never return to his biſhopric or to* Rome, *from whence he had been baniſhed for a conſpiracy; that he was anathematized and deprived of all eccleſiaſtical dignity; and took to himſelf profane garments, as well as a profane courſe of life: but that pope* Martin *abſolved him of his oath, and reſtored him; and that afterwards he got the popedom, more by bribery than virtue.* The fifteenth ſchiſm, *Onuphrius* tells us, was in the year 964, between *John* XII, *Leo* VIII, and *Benedict* V. The firſt of whom, *Platina* tells us, was *a perſon from his very youth ſtain'd with all manner of filthineſs, and ſpent all the time he could ſpare from his luſts in hunting rather than in prayer: that he was ſummoned before a council to anſwer for his wickedneſs, and to lay down the popedom: and that at length he was taken in adultery, and kill'd.* The ſixteenth ſchiſm was in 974, between four popes at a time. So likewiſe the eighteenth, in 1045, between four popes: two of

whom *Platina* deſcribes as *hideous monſters*. The twentieth between *Gregory* VII. and *Clement* III, and their ſucceſſors, for 40 years together, beginning in 1080. And, to mention no more: the twenty-ſixth ſchiſm, which *Onuphrius* calls *a long one, and worſe than all the reſt*, began in the year 1378, between pope *Urban* VI. and *Clement* VII: and did not end till 40 years after, upon the election of *Martin* V.

From theſe facts it is plain, that there have been numerous breaches in the line of ſucceſſion. But in caſe there never had been any: yet how abſurd would it be to imagine, that Chriſt could have no true church without an uninterrupted ſucceſſion of biſhops, to ordain its miniſters? Cou'd then the good effect of all Chriſt's inſtitutions depend upon their ſwimming through ſuch a corrupt ſtream as this has proved? Cou'd there be no valid adminiſtration of baptiſm or the Lord's ſupper, nor any ſalutary effect of preaching the goſpel, but by thoſe, who derived their ordination from *fornicators, adulterers, magicians, murderers*, and *monſters* in all kinds of *wickedneſs?* Yet ſuch have many of the popes been. And, which more evidently and more nearly affects the doctrine of the ſucceſſion; ſuch have been great numbers of the biſhops, by whom the ſucceſſion has been immediately handed down from one generation to another; not excepting thoſe of our own nation. The abominable wickedneſs of their lives, particularly their lewdneſs, their inſatiable covetouſneſs, and the rapacious and cruel methods practiſed for maintaining their greatneſs and their luxury, prov'd one means of

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haſtening the reformation; as the corruptneſs of their doctrine proved another. For people of any ſober thought cou'd no more believe, that men who were thus notoriouſly wicked cou'd be *the miniſters of Chriſt*, than that the corrupt doctrine of the church of *Rome* cou'd be *the doctrine of Chriſt*. And indeed, how can any man believe, that ordination by ſuch hands is eſſential to the conſtitution of Chriſt's church; or that the want of it ſhould leave men to the uncovenanted mercies of God? Thanks to the wiſe and gracious founder of our religion, he hath not left us in ſo deplorable a caſe: he hath not made his church to depend upon the ſucceſſion of any order of men whatever; but upon the maintaining of that holy doctrine, on which, as upon a rock, he himſelf built it. By virtue of this conſtitution we had a right, and even a duty incumbent on us, to ſeparate from ſo corrupt a church as that of *Rome*, even in caſe all the clergy had reſolved to remain in that church, and not one had come over with the reformers, to ordain the reſt.

It is therefore exceedingly vain and trifling, in the author of *the* * *Grounds of cath. doct.* to affirm, 'that thoſe only who can derive their lineage 'from the apoſtles, are the heirs of the apoſtles; 'and that conſequently they alone can claim a 'right to the ſcriptures, to the adminiſtration 'of the ſacraments, or any ſhare in the paſtoral 'miniſtry; that 'tis their proper inheritance, 'which they have received from the apoſtles, and 'the apoſtles from Chriſt.' It is vain and trifling to talk in this manner. But, which is much

* pag. 13.

worſe for him; it is dangerous, and even pernicious to his cauſe. For hereby he directly acknowledges; that 'if he himſelf cannot derive 'his own lineage from the apoſtles, he is no 'heir of the apoſtles, and conſequently can 'claim no right to the ſcriptures, to the adminiſtration of the ſacraments, or any ſhare in the 'paſtoral miniſtry.' Let him therefore prove his lineage from the apoſtles; and give us the line of ſucceſſion, from the apoſtles days to his own. He is obliged to do it, by affirming in the face of the world, that *none are heirs of the apoſtles, but thoſe who can derive their lineage from them.* And he will do great ſervice to his church, if he will oblige the world with that clear account of an uninterrupted ſucceſſion, which has never yet ſeen the light. But 'tis vain to expect it.

And 'tis as vain to quote * ſcripture in ſuch a cauſe. For whatever commiſſion Chriſt gave to his apoſtles, to preach his goſpel and to adminiſter his ordinances; and whatever aſſurance he gave, that *he would be with them* and their ſucceſſors *to the end of the world:* they only are herein the true *ſucceſſors* of the apoſtles, who miniſter the ſame ordinances, and preach the ſame doctrine which Chriſt gave to the apoſtles in commiſſion; and not they who ſubſtitute another doctrine and other ordinances in their room. Whatever aſſurance Chriſt gave to his apoſtles, that the Holy Ghoſt, *the Spirit of truth ſhould abide with them for ever*; yet he never promiſed that his Spirit ſhould abide with thoſe, who reſiſt and oppoſe him. And as to that paſſage, *John* XX. 21: the

* pag. 14.

the circumſtances of Chriſt's *breathing upon the apoſtles*, and the extraordinary effects which followed their preaching, ſhewed that the commiſſion then given them had ſomething ſpecial in it, relating perſonally to themſelves. And tho' there is no doubt, that Chriſt would have his goſpel preached to the end of the world; yet this argues nothing in favour of the church of *Rome:* whoſe doctrine is quite different from and even contrary to that of Jeſus Chriſt; ſo that no line of ſucceſſion, tho' ever ſo clear and uninterrupted, can convey authority from Chriſt or his apoſtles, to preach ſuch a doctrine as theirs is. They are not therefore *the heirs of the apoſtles:* for they have rejected *the apoſtolical ſcriptures* from being *their inheritance*, and choſen their own traditions.

'Tis therefore vile ſophiſtry, under the name of *the catholic church* to inſinuate, * that 'the 'church of *Rome*, and that alone, had always 'a viſible being in the world ever ſince Chriſt's 'time.' For beſides that there was no church at all in *Rome* for ſome time after Chriſt's aſcenſion: there was neither at *Rome*, nor in any other part of the world, for many ages after Chriſt, any ſuch church as the preſent church of *Rome*, either in reſpect of doctrine, or diſcipline, or worſhip.

And whereas 'tis affirm'd, † that 'the pro-'teſtant church came into the world ſince the 'year 1500; and that they who came 1500 'years after Chriſt came 1500 years too late to 'be the religion or church of Chriſt:' 'tis ſufficient

* Grounds of cath. doct. pag. 14. † ibid.

cient to anſwer: that the proteſtant doctrine is the very doctrine of the new teſtament; and conſequently did not come into the world ſince 1500, but is as old as the books of the new teſtament: that the corrupt doctrines of the church of *Rome* are innovations crept in by degrees: that what the proteſtants did ſince 1500 was the declaring and proteſting againſt thoſe innovations, and laying hold on the opportunity, which the good providence of God preſented, for reſcuing themſelves from the tyranny of a church, which had held them and their fathers in bondage; and that whereas many good chriſtians had for a long time before complain'd of the corruptions of the *Romiſh* church, and ſome had ſuffered martyrdom for oppoſing them; the not being in a condition to protect themſelves in the poſſeſſion of a pure doctrine 'till about the year 1500, proves no more, than that God, in the wiſdom of his providence, ſuffered a corrupt church to oppreſs them till that time. But the proof of what is really *the religion or church of Chriſt* muſt be taken from thoſe holy ſcriptures, which contain that religion, and deſcribe that church. And proteſtants chearfully ſubmit the whole cauſe to that deciſion.

My only reaſon for this introduction to pope *Pius*'s articles is, as I before obſerved, their connexion with that article of the *Nicene* Creed, which might make an unwary reader reverence them as articles of *the one, holy, catholic, and apoſtolic church*, to which they have really no relation. I now come to the articles themſelves.

The firſt of them is expreſſed in the following words. I. *I do*

I. *I do moſt firmly admit and embrace apoſtolical and eccleſiaſtical traditions, and the reſt of the obſervances and conſtitutions of the ſame church.*

By [*the ſame church*] is meant *the one, holy, catholic, and apoſtolic church*, mentioned juſt before, in the *Nicene* creed: which characters, as we have ſeen, the church of *Rome* falſely aſcribes and confines to herſelf. *Eccleſiaſtical traditions, and the reſt of the obſervances and conſtitutions of* this *church*, are here put upon the ſame foot with *apoſtolical traditions*; and, according to the tenor of this article, are to be received and entertained with the ſame *firmneſs*. And indeed the church of *Rome* might as well have called all her own traditions and conſtitutions *apoſtolical*, as ſome of thoſe which ſhe does call ſo. Now the *embracing* of all theſe, without exception, is, according to the concluſion of this creed, made *neceſſary to* the *ſalvation* of every private chriſtian: for it is there declared concerning the whole creed, that *without this faith no man can be ſaved.*

But how monſtrous is the abſurdity, as well as the wickedneſs, of ſuch an impoſition! How is it poſſible, that every individual of the common people ſhould *moſt firmly admit and embrace* all thoſe things, which this creed calls *apoſtolical and eccleſiaſtical traditions, and the reſt of the obſervances and conſtitutions*

tutions of the church: when, in order to do this, they muſt every one of them be acquainted with all eccleſiaſtical hiſtory, and with all the oral as well as written traditions; and muſt, in order to the *firm admiſſion* of them, have examin'd and approv'd them? And even in caſe every private chriſtian had the opportunity of being acquainted with all the *traditions and obſervances and conſtitutions of the church:* yet how can he with a good conſcience *firmly admit and embrace them*, without a full ſatisfaction, that all of them are the very mind of God? And how ſhall their being delivered and decreed by a number of fallible men be able to ſatisfy any man's conſcience, that all theſe things are really the mind of God, and that the embracing them is *neceſſary to ſalvation?* A terrible ſtumbling-block this, at the very entrance! But over it you muſt get: otherwiſe the whole creed ſignifies nothing. Implicit faith is the firſt diſtinguiſhing character of a true *Romaniſt.* If you offer to examine, even into thoſe conſtitutions which are of the moſt ſhocking nature, of which there is plenty in the church of *Rome*; you are by that very means brought into the dangerous ſuſpicion of hereſy. The traditions of the church muſt be *received with the ſame reverence and pious affection, as the holy ſcriptures themſelves.* So the council of *Trent* expreſsly declares *they receive them:* * *Seſſ.* IV. *decr. de can. Scr.* And ſo muſt the people too: or elſe they are by the ſame council, and almoſt in the ſame breath, declared *accurſed.*

But

* Pari pietatis affectu ac reverentia.

But Chriſt has taught us quite another doctrine. He taught his diſciples not to depend upon *the tradition of the elders*; but to follow *the command of God* in oppoſition to it. He charged the *Scribes* and *Phariſees* with *making the commandment of God of no effect by their tradition*: and ſignified, that *in vain they worſhiped God, while they taught for doctrines the commandments of men*: *Matt.* XV. 6, 9. By their *traditions*, pretended to be delivered by *Moſes*, but not committed to writing, they eluded, and even oppoſed, the plain written commands of God. And in like manner does the church of *Rome*, by its pretended *apoſtolical traditions*, of which the apoſtles themſelves knew nothing at all, and by their own authoritative new *conſtitutions*, make void the plain doctrines of Chriſt in the new teſtament.

They pretend, that ſome conſiderable and important parts of the mind of Chriſt, with regard to our faith and practice, were left out of all the writings of the new teſtament, to be conveyed by tradition; and that their church is in poſſeſſion of all thoſe traditions: and accordingly they produce what traditions they pleaſe, juſt as the exigences of their church require; and inſiſt upon our receiving and complying with them. But this we cannot do, without caſting contempt upon that written word, which is in itſelf a perfect rule, and ſufficient for our guidance; and throwing ourſelves into the utmoſt danger of loſing and acting contrary to that perfect rule which we have already, under the pretence of ſupplying its defects.

The ſcheme of the goſpel, as it ſtands in the new teſtament, ſo fully anſwers all the ends that can be deſired, for reſtoring lapſed mankind; propoſes meaſures for that purpoſe ſo perfectly ſuited to their neceſſities and to the divine perfections; contains ſo copious an account of what is required of a chriſtian; and is attended with ſuch well-grounded aſſurances of happineſs to thoſe who duly regard it, as well as clear proofs of its coming from God: that we have abundant reaſon to believe, that the whole of *the faith once delivered to the ſaints* is contained in the books of the new teſtament; and that no one thing eſſential to a chriſtian's character, or neceſſary to his happineſs, is wanting therein. On the ſame accounts therefore we have reaſon to believe, that Chriſt choſe in this manner to convey to ſucceeding generations the certain knowledge of that doctrine of his, which he would have to be the rule of their faith and practice. Nor indeed is it conſiſtent with that tender concern, which the books of the new teſtament ſhew Chriſt had for our welfare, or with the wiſdom which ſhines thro' the whole ſcheme of doctrine thoſe books contain; that he ſhould chooſe to leave any thing of moment to be conveyed by ſuch an uncertain precarious way as oral tradition.

It is evident, from the books of the new teſtament, that the goſpel of Chriſt was calculated for all ſucceeding generations, as well as for that one in which he himſelf lived; and that it was his mind it ſhould be conveyed to future ages. We have reaſon therefore to believe, he would

would take care, that the authentic doctrine, which his immediate followers received from him, ſhould in all its eſſential parts be conveyed with certainty. Accordingly we find, that two of the apoſtles, *Matthew* and *John*, employed themſelves in writing an account of the life and doctrine and death and reſurrection of Chriſt their maſter; not contenting themſelves merely with preaching in his name. The ſame was done by *Mark* and *Luke*, who were not apoſtles. And *Luke* in particular aſſures us, that the view he had in writing was, *that the certainty of thoſe things wherein* chriſtians *had been inſtructed might* thereby *be made known*; *that* chriſtians *might know the certainty of thoſe things which were moſt ſurely believed* in the primitive age: *Luke* I. 1-----4. It was manifeſtly with the ſame view, that *John* wrote his goſpel. For thus he himſelf declares, towards the latter end of it: ch. XX. ver. 30, 31. *Many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book: but theſe are written, that ye might believe that Jeſus is the Chriſt the Son of God, and that believing he might heve life through his name.* The ample proviſion made by other new teſtament writers in their epiſtles, for explaining ſome doctrines of chriſtainity, which could not fully be underſtood during Chriſt's life, ſufficiently ſhews, that they were directed by the good Spirit of God to employ themſelves in that way. And the clearneſs with which they have ſet forth thoſe doctrines is a good proof of the fulfilment of the promiſe of Chriſt, wherein he aſſured his

apoſtles, a little before he left them, *that the Comforter, the Holy Ghoſt, whom the Father would ſend in his name, ſhould teach them all things, and bring all things to their remembrance, whatſoever he had ſaid to them:* John XIV. 26.

Now it was of great importance, that ſome of theſe perſons, thus infallibly guided, ſhould commit to writing the ſubſtance of the chriſtian doctrine, and the facts to which it appeals as teſtimonies of its divine original. For notwithſtanding the wonderful efficacy of preaching the goſpel in the primitive age, by perſons thus aſſiſted, and attended with miraculous powers: if God in the wiſdom of his providence did not think fit to continue theſe miraculous powers in all generations, as it does not appear he did; and if in this ſtate of the caſe there had been no written rule provided; there muſt have been the utmoſt danger of loſing the true doctrine of chriſtianity, by reaſon of the great uncertainties to which oral tradition is neceſſarily liable.

But it will be ſaid concerning ſome traditions, that they are not meerly oral, but taken from very ancient writings, near the time of the apoſtles, tho' not contain'd in the books of the new teſtament. Now a flagrant inſtance of the uncertainty even of theſe traditions is that of ſettling the time for celebrating *Eaſter:* and with that I ſhall content myſelf, inſtead of entring into a larger account. According to * *Euſebius*, this controverſy was as ancient as *Polycarp*'s time; who is ſaid to have been a hearer and diſciple of the apoſtle *John*. He, and with him the

* Hiſt. eccl. lib. V. cap. 26. edit. R. Steph. 1544.

the churches of *Aſia* obſerved *Eaſter*, as the *Jews* did their paſſover, on the fourteenth day of the moon: while *Anicetus* biſhop of *Rome*, with the *weſtern* churches, kept it always on the firſt day of the week. The controverſy laſted many ages; both ſides claiming *apoſtolical tradition*; the one declaring they derived it from St. *John*, the other from St. *Peter*. And the conſequence was; that in the end of the ſecond century, *Victor* biſhop of *Rome* excommunicated all the churches of *Aſia*, and cut them off at one ſtroke. Yet the controverſy was not ended, till in the fourth century the *Nicene* council, by the meer force of numbers, decided it in favour of the *weſtern* churches. And then what became of the *apoſtolical tradition*, derived from St. *John*, and followed for ſo many generations by the churches in *Aſia*?

But the *Romaniſts* inſiſt, that we are indebted to *tradition* for one conſiderable reaſon why we receive thoſe very Scriptures, which are the rule of our faith. Be it ſo: yet this will never help the cauſe of *their traditions*. For beſides that the tradition, upon which we receive the books of the new teſtament, is vaſtly different from that upon which their unſcriptural doctrines and practices are grounded; it is to the books themſelves that we are indebted for the certainty of the things they contain, and not to the tradition which aſſures us that they were written by the immediate followers of Chriſt. The tradition, upon the credit whereof we receive the books of the new teſtament, is not that of a particular perſon or church, concerning a thing ſaid to have been believed

lieved or practiſed a great while before any written account was given of it: but it is the concurring acknowledgment both of friends and enemies of chriſtianity, in different parts of the world, and in ſeveral ſucceeding ages, that thoſe books were written by the perſons to whom they are aſcribed; and more eſpecially a ſtrong concurring evidence, from many hands in the early ages of the church, that thoſe books were conſtantly read in the aſſemblies of chriſtians, as the rule of their religion, and that the doctrine contained in them was known and oppoſed by its enemies, as the doctrine of Jeſus Chriſt.

But tho' this tradition is ſufficient to aſſure us, that the books of the new teſtament were the genuine writings of Chriſt's immediate followers, and acknowledged by the primitive chriſtians as ſuch: ſtill the grand queſtion is, whether notwithſtanding this tradition, we are not indebted to the books themſelves for the *certainty* of the things they contain; or whether the things contained in thoſe books could have been conveyed with *certainty*, down to our times, by the means of oral tradition.

If we can make any judgment in this caſe from what we ſee in other inſtances; all certainty muſt have been loſt long before this time; and, for want of a written word, it would have been in the power of prieſts to have trump'd up whatever they pleaſed, for a divine tradition, as we ſee they do at this day, where the written word is kept from the people. We ſee that a ſingle narrative or relation of a fact, tho' attended with but few circumſtances, in a few weeks

ſuffers

ſuffers great alterations, in being carried about only by word of mouth. How great would be the alteration at the end of two or three ages; if the matter was not by that time quite forgotten? How much greater variation then, (I am ſpeaking of the ordinary courſe of things) how much greater variation, I ſay, muſt ſo large a narration, as that of the whole evangelical hiſtory, and ſuch a ſyſtem of doctrine, as that delivered by Chriſt and his apoſtles, have ſuffered, if it had not been committed to writing? And what neceſſity was there of a ſtanding miracle in favour of oral tradition, when a written word would anſwer all the purpoſes we could deſire?

The doctrine of the new teſtament is of a large compaſs. The preceptive doctrine itſelf is very copious. And there is ſo much of moment in the hiſtory of Chriſt, for ſatisfying us that he came from God to deliver thoſe precepts, and to enforce them with thoſe motives which make up another part of his doctrine; ſo much of moment in writing down the period of time wherein he appeared, and in naming places and perſons, known to agree with the hiſtory of that time; ſo much of moment in the circumſtances of his birth, and manner of life, the miracles he performed, the prophecies to which he appealed, the predictions he himſelf delivered, the death he ſuffered, his riſing from that death, and ſending down the miraculous gifts of the Holy Ghoſt upon his immediate followers: that the doctrine itſelf, notwithſtanding all his declarations of the importance of receiving it, would in the courſe of a few ages have had very little regard paid to it,

it, if there had been no ſuch circumſtances to attend it. And now will any man pretend, that all theſe could in any tolerable meaſure, according to the ordinary courſe of things, have been preſerved by *tradition*, ſo as to gain any degree of credit, 500 or 1000 years after the things were ſaid to be tranſacted? He muſt have a judgment very different from that of mankind in general, who can believe it. And if the ſubſtance of Chriſt's doctrine, together with the hiſtorical facts which ſupport it, would in all probability have been loſt, without a written word to convey the true account of them: what credit can we rationally give to thoſe *ſuppoſed traditions of the apoſtles*, which were not committed to writing? or what reaſon have we to believe it was ever deſigned by the apoſtles that ſuch *traditions* ſhould be preſerved, which were not by themſelves committed to writing, as the main doctrine and the hiſtorical facts were?

It is further to be noted, that the tradition above deſcribed is not the only reaſon why we receive the books of the new teſtament. For the intrinſic goodneſs of the moral doctrine contained in thoſe books ſpeaks for itſelf. And as to thoſe things, which are peculiar to chriſtianity: they are ſo far from being inconſiſtent with that reaſon and judgment, which teach us to ſubmit to whatever upon good evidence appears to have the ſtamp of divine authority; that they approve themſelves to a ſerious mind, as being well ſuited to the condition of thoſe to whom the goſpel is offered. But the traditions of the *Romiſh* church, beſides that they are defective in external

external evidence, are many of them plainly inconſiſtent with and contrary to the written word, and even to common ſenſe; ſo far are they deſtitute of any ſufficient teſtimony, that ever they were taught by Chriſt or his apoſtles. If any of them can be proved from ſcripture; then they ought not to be mentioned in contradiction to it. But the greateſt part of them have no pretence this way: being not only unworthy of the apoſtles, but manifeſtly inconſiſtent with their acknowledged doctrine, contained in their writings, and with the doctrine of Chriſt, *their Lord and ours.*

To ſet theſe therefore, as the church of *Rome* does, upon an equal foot with the holy ſcriptures, is not only to weaken the faith of chriſtians, but the ready way to deſtroy it; by drawing off their minds from a due regard to that compleat ſcheme of *ſound doctrine*, which is a ſure rule for their conduct, into an endleſs maze of uncertainty at the beſt, and a conſtant danger of more and more pernicious errors. And what can be the conſequence of this, eſpecially when the uſe of the ſcriptures is denied to the people; but that the people muſt entirely depend on the prieſt, and receive from his mouth whatever he is pleaſed to call either *ſcripture* or *tradition?* By theſe means the ſcripture itſelf is in effect only parcelled out to the people by oral tradition. It is at this rate to very little purpoſe that the word of Chriſt is conveyed to the preſent age in writing. It can be of no effect to thoſe who truſt in traditions, as delivered to them by their prieſts. For 'tis only the prieſt's telling

a man, that ſuch is the tradition of the church: and then, let the thing be ever ſo contrary to ſcripture, he muſt comply.

This is the natural tendency of putting *traditions* upon an equal foot with *ſcripture*. And in the church of *Rome*, where this is practiſed, the event anſwers to it. The holy ſcriptures are hereby loſt to the common people: loſt, to all the excellent purpoſes for which they were deſigned. The people's whole religion is locked up in the breaſt of the prieſt: he thinks it more for his purpoſe to deal in traditions, than in the written word: and hence comes that prodigious ignorance in matters of religion, which reigns among the common people; and from which, while this continues to be their condition, there is no hope of reſtoring them.

I cannot leave this article without taking ſome notice of a text or two of ſcripture, upon which the * papiſts lay a great ſtreſs in favour of tradition. 1 *Theſſ.* II. 15. *Therefore, brethren, ſtand faſt, and hold the traditions which ye have been taught, whether by word or our epiſtle.* And ch. III. ver. 6. *We command you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw yourſelves from every brother that walketh diſorderly, and not after the tradition which he received of us.* To the ſame purpoſe they quote 1 *Cor.* XI. 2. 2 *Tim.* I. 13. II. 2. III. 14. But concerning theſe, and all others of like kind, it is ſufficient to ſay in one word: that they manifeſtly relate to what theſe chriſtians, and the evangeliſt *Timothy* in particular, had with their own

* See Grounds of cath. doct. pag. 17, 18.

own ears heard from an inſpired apoſtle, and ſo were in no danger of forgetting; which caſe is intirely different from that of traditions, handed down by word of mouth from one generation to another, by perſons not inſpired. So that there is not the leaſt reſemblance between the *traditions* here ſpoken of, and thoſe of the church of *Rome*.

The ſecond article of pope *Pius*'s creed is this.

II. *I do admit the holy ſcripture in the ſame ſenſe, which holy mother church hath held and doth hold; whoſe buſineſs it is to judge of the true ſenſe and interpretation of the holy ſcriptures: nor will I ever receive or interpret them otherwiſe than according to the unanimous conſent of the Fathers.*

From the tenor of this article it appears, that the ſcripture in general is accounted ſo obſcure, even in things of greateſt importance, that the common people muſt by no means be allowed to take their own ſenſe of it, but muſt have recourſe to the interpretation of the church. But this is quite contrary to the tenor of Chriſt's doctrine: who exhorted, and even charged and commanded the common people, *to ſearch the ſcriptures*,

tures, in which they thought they had eternal life: and gave this reaſon for it; *becauſe* thoſe ſcriptures *teſtified of him. John* V. 39. Now this exhortation, and this reaſon for it, he could never have given, if he had thought it out of the power of the common people, by diligent *ſearch* to underſtand the ſcriptures, or to ſee that they did indeed *teſtify of him.* And further: if we will believe an apoſtle of Chriſt, *the ſcripture is able to make us wiſe unto ſalvation, through faith in Chriſt Jeſus; being given by inſpiration of God, for this very purpoſe, that it may be profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs; that the man of God may be perfect, thoroughly furniſhed unto good works.* 2 *Tim* III. 15, 16, 17. Now theſe ends it is impoſſible the ſcripture ſhould ever anſwer, if it be ſo very obſcure in thoſe things upon which ſalvation depends, that a ſincere enquirer, of an ordinary capacity, could not be able to underſtand it, or would, for want of the church's help, be in danger of perverting it to his ruin. They were not, it ſeems, ſo difficult, but that *Timothy had known them from a child:* even thoſe very *ſcriptures*, which, in the next words, St. *Paul* tells him were *able to make him wiſe unto ſalvation.* And yet it does not appear, that in his childhood he had any other teachers, than his grandmother *Lois*, and his mother *Eunice.*

But the *Romaniſts* pretend to prove, from ſcripture itſelf, † that 'the ſcripture is not clear and 'plain in all things neceſſary; that is to ſay, in 'all ſuch points wherein our ſalvation is ſo far 'concerned

† Grounds of cath. doct. pag. 15.

'concerned, that the miſunderſtanding and miſ-
'interpreting of it may endanger our eternal
'welfare.' They quote for that purpoſe St. *Peter*'s words, 2 *Pet.* III. 16. that *in St.* Paul's *epiſtles there are ſome things hard to be underſtood, which they who are unlearned and unſtable wreſt, as they do alſo the other ſcriptures, unto their own deſtruction.*

Now in anſwer hereto it is evident, that *the things hard to be underſtood*, whether *in St.* Paul's *epiſtles*, or *in the other ſcriptures*, could not be the things neceſſary to ſalvation: for they muſt be plain; or elſe they cannot anſwer the end, which St. *Paul* himſelf declares they are *able* to anſwer, and for which they were manifeſtly given; which is, *to make us wiſe unto ſalvation*, 2 Tim. III. 15, 16. But when men will leave thoſe things which are plain and of neceſſary uſe, and will lay a ſtreſs upon thoſe which are really hard and myſterious; of which kind there are undoubtedly ſome things in St. *Paul*'s writings; when right or wrong they will needs make theſe to ſerve their own ſchemes and deſigns: they are then by the righteous judgment of God permitted to run into ſuch labyrinths of error, as endanger their ſalvation. And theſe are *the unlearned and unſtable men* the apoſtle ſpeaks of. 'Tis plain he does not mean that kind of *learning*, which relates to languages and arts; but to *ſtability* in religion. Such were ſome in the apoſtles days: who had *learned* chriſtianity to ſo little purpoſe, and were ſo far from being well *eſtabliſhed* in it, that they wou'd be of any ſide to avoid perſecution; and yet made mighty pretenſions to extraordinary knowledge

knowledge in the ſecrets of the Almighty. Were it not for their *inſtability* and corrupt biaſs, even the *hard* paſſages of ſcripture would not have been *perverted*, or miſinterpreted to their own damage; but, with the help of time and diligence, improved to ſome uſeful purpoſe. It was their own corrupt diſpoſition, that hindered their *learning*, and rendred them *unſtable*. And yet even theſe *unlearned and unſtable men* are neither by this nor any other text forbidden the uſe of ſcripture; or referr'd to tradition as a plainer and ſafer rule; or directed to authoritative interpreters. Nor will their abuſing and perverting ſome difficult parts of ſcripture ever prove; that all ſcripture ſhould be kept from the people; or that tradition is to be depended on inſtead of it; or that *the ſenſe of mother church* ſhould be fetch'd from an authoritative interpreter. The very contrary is the true inference. That is to ſay: if ſome men, through the inſtability and corrupt biaſs of their minds, pervert ſome parts of ſcripture to their own damage; we ought with ſincere minds to ſtudy the whole, and improve the knowledge we gain to the beſt and moſt uſeful purpoſes.

In like manner * the *Romaniſts* pervert that other ſaying of the ſame apoſtle, 2 *Pet.* I. 20. that *no prophecy of the ſcripture is of any private interpretation.* For the apoſtle himſelf, in the very next words, ſhews that hereby he only means, that prophecy came not from the prophet's own ſuggeſtion, but from the inſpiration of God. Ver. 21. *For the prophecy came not in old time by the will of man; but holy men of God ſpake as they*

* Grounds, pag. 16.

they were moved by the holy Ghoſt. It is plain therefore, that the apoſtle had no thought of forbidding or diſcouraging private perſons from interpreting ſcripture for themſelves: but rather would excite all chriſtians to ſtudy the ſcriptures, and particularly the prophetical, as the ſubject he was treating of led him; becauſe the prophets ſpoke, not by their own impulſe, but that of the Spirit of God.

But it is farther pretended, * that 'Chriſt has 'left his church, and her paſtors and teachers, 'to be our guides in all controverſies relating to 'religion, and conſequently in the underſtanding 'of holy writ.' And for this purpoſe the author of *the Grounds*, &c. produces a paſſage, which does not at all relate to the interpreting of holy writ, but only to the inſpired teaching and teachers of Chriſt's doctrine in the primitive times. 'Tis in *Eph.* IV. 11—15. Concerning which I ſhall only obſerve; that the *paſtors* and *teachers* there ſpoken of, were the inſpired *paſtors* and *teachers* of thoſe primitive times. For they, as well as the *apoſtles* and *prophets* and *evangeliſts*, are mention'd by the apoſtle as *gifts*, given by our Lord, *when he aſcended into heaven.* And concerning the ſame inſpired teachers, particularly the *apoſtles*, are thoſe words of St. *John* to be underſtood, which are by this author moſt preſumptuouſly applied to the paſtors and teachers of the preſent times: 1 *Joh.* IV. 6. *He that knoweth God, heareth us: by this we know the ſpirit of truth, and the ſpirit of error.* Let them, who wou'd ſet up any *teachers* at this day with this

* Grounds, pag. 16.

this authority, firſt prove, that they are inſpired with the ſame divine, infallible Spirit.

This the *Romaniſts* cannot pretend to do. And yet you ſee by this article, they are reſolved that the church, and not the ſcriptures, ſhall be the foundation of a chriſtian's faith. And therefore the eſtabliſhing of this article is doing the very thing, which our bleſſed Lord charges upon the *Scribes* and *Phariſees*, Mat. XV. 9. *making the commandment of God of no effect by their traditions.* For let it be ever ſo certain, that the ſcriptures are the word of God, and deſign'd by him to be the rule of our faith and practice: yet you ſhall never be the better for that, becauſe you are obliged to take them in that ſenſe, not which you yourſelf ſee they contain, but which the church ſhall be pleas'd to impoſe upon you; that is, in ſhort, what the prieſts ſhall think fit to decree. For after all their ſolemn talk of *mother church*, and of *antiquity*, *unity*, *univerſality*, and the like, as marks of the true church, in all which points the truth is really againſt them; it is notorious, that what the church of *Rome* requires you to obey is the decrees of her prieſts. Theſe make themſelves the very *church*. And you do by this article abſolutely profeſs faith in the church: and declare, as the * ſynod of *Trent* does, *that it is her buſineſs and right to judge concerning the true ſenſe of ſcripture.* The conſequence whereof, as this decree is form'd in a direct oppoſition to private judgment, is, that your own judgment about the meaning and intent of God's word ſtands for nothing: in which caſe the word itſelf is *of no effect* to you.

* Seſſ. IV. decr. de can. ſcript.

But

But how contradictory are theſe things to the common ſenſe of mankind? If there is a revelation given from heaven for our guidance in the way thither; and if this revelation declares, that according to our reception of it, and by the rules contained in it, we ſhall be judged at the laſt day; and if we muſt every one be judged for himſelf, as it is certain we muſt: then it is of the higheſt importance, that we judge every one for himſelf concerning the mind of God contain'd in ſcripture, and not ſuffer the church, or any body of men in the world, to judge for us. But then the *Romiſh* church would be utterly ruined: and therefore it is no wonder that they lay it for a fundamental article, that private judgment is by no means to be allowed.

But let us look a little farther into the monſtrous abſurdity of this article, conſidered as bound upon the conſciences of the common people. Every one of them is hereby obliged *to receive the holy ſcripture in the ſame ſenſe which holy mother church hath held and doth hold:* and the concluſion of the creed tells you, that *without this you cannot be ſaved.* And did pope *Pius* really believe, that it was in the power of every private chriſtian to know what ſenſe mother church always had, and has at this day, concerning the ſeveral parts of ſcripture; or that belief muſt or can be ſuſpended by every private chriſtian, till he comes to be acquainted with this ſame *ſenſe of holy mother church?* Has that which he calls *holy mother church* always and in all points believed and profeſſed the ſame things? Has there not been a great diverſity of ſenti-

ments in the church concerning ſome paſſages of ſcripture? And is not ſuch diverſity very conſiſtent with a ſound faith, and a chriſtian life? But on which ſide ſoever the truth is; how ſhall a private chriſtian, not train'd up to literature, but engaged in conſtant buſineſs for his neceſſary ſupport; how, I ſay, ſhall ſuch a one be able to know what have been the ſentiments of the church in all paſt ages? How ſhall he ſearch into all eccleſiaſtical antiquity, and judge concerning it? And indeed, if he could; to what purpoſe would it be, with regard to his own moſt important intereſts?

It is plain, that ſuch a perſon cannot himſelf form the judgment, which by this article he is obliged to make. It is therefore as plain, that he is to take the prieſt's word for it. What the the prieſt tells him *is and always has been the ſenſe of the church*, he muſt be obliged to believe. Yet even here he will be in a miſerable ſtate of uncertainty; becauſe the prieſts themſelves, and the greateſt doctors of their church, differ among themſelves, about the interpretation of ſcripture. And therefore there is no way of coming at a ſolid ſatisfaction, but the true proteſtant way, of getting the beſt helps we can, and then judging for our ſelves.

I ſhall only juſt obſerve, concerning the latter part of this article, wherein the private chriſtian promiſes *never to interpret ſcripture otherwiſe than according to the unanimous conſent of the fathers*; that the neceſſary conſequence is, he muſt never interpret the ſcripture at all, or take it in any ſenſe whatever. For it is certain, from the writings

writings of the fathers, that there was no ſuch thing as a unanimous conſent among them; that in the ſame age ſome differed from others, as well as that one generation produced ſentiments contrary to thoſe of former ages: and not only ſo; but that the fathers differ'd from themſelves, juſt as men in the preſent age are known to do. What becomes then of this *unanimous conſent of the fathers?* or what buſineſs has any chriſtian to make it an article of his faith? But ſo the church of *Rome* has by the mouth of pope *Pius* decreed: and herein has evidently *taught for doctrines the commandments of men.*

The third article is as follows.

III. *I do profeſs and believe: that there are truly and properly ſeven ſacraments of the new law, inſtituted by Jeſus Chriſt, and neceſſary to the ſalvation of mankind, tho' not all of them neceſſary to every one; that is to ſay, baptiſm, confirmation, the euchariſt, penance, extreme unction, orders, and matrimony: and that they confer grace: and that among theſe, baptiſm and orders cannot be reiterated without ſacrilege. I do likewiſe receive and admit the received and approved rites of the*

catholic church in the ſolemn adminiſtration of all the aforeſaid ſacraments.

This article introduces a trifling diſpute about the number of *ſacraments*; trifling in this reſpect, becauſe it is about the meaning of a word, which is never once in the whole new teſtament uſed in that ſenſe, to which it is here applied. But beſides this, the article is full fraught with errors: and ends, like the two preceding, with a blind, implicit faith in the church; *admitting and receiving all the received rites of the church*, be they ever ſo inconſiſtent with the written commands of the great legiſlator.

With regard to theſe *rites of adminiſtration*, I cannot forbear obſerving, how much the church of *Rome* has darkened the plain inſtitutions of Chriſt by ſuperſtitious additions of her own. Particularly, the ordinance of baptiſm, which in its naked ſimplicity clearly holds forth the deſigns for which it was appointed, is moſt miſerably defaced and abuſed by the exorciſms, or driving out of devils, the breathings, the impoſitions of hands, the ſalt, the oil, the incenſe, the ſpittle, and a great number of other additions, to which the *Roman* ritual directs, but which have no footſtep in Chriſt's own inſtitution. In the euchariſt they have added the idolatrous adoration of the hoſt: not to mention the luſtrations of the people, the variety of the prieſt's garments according to different ſeaſons, the frequent joinings of his hands, croſſings of his breaſt, kneelings, turnings of his whole body,

dy, lighting of candles in broad day-light, ceremonies at uncovering and covering the pyxis, ſeparation of prieſts and people in communicating, ſerving the prieſts always firſt, and many more particulars, which might be mention'd. Innumerable almoſt are the ceremonies, with which the church of *Rome* has darkened and diſguiſed theſe two plain inſtitutions of Chriſt. No wonder therefore, that they are ſo ceremonious in other points. No wonder, that their own ſacrament of penance, which you are to take for the whole proceſs of Chriſt's doctrine of repentance, requires the ſervile kneeling to the prieſt, in confeſſion and abſolution; and the endleſs ſuperſtitions of obeying his commands, arbitrarily enjoined as ſatisfactions for ſin. Nor is there any room to wonder at the tireſome, unſeaſonable ceremonies uſed in extreme unction, about a poor dying creature, who wants all the comfort his friends can give him: or at the magnificence of their ſacrament of orders, in ſetting one frail mortal apart to miniſter in holy things to others, ſo vaſtly different from the ſimplicity of the primitive times. To ſay nothing of the other *Romiſh* ſacraments: theſe things, one would think, ſhould be enough with thoſe who have ever ſtudied their bible, to convince them, that popery is ſomething very different from chriſtianity. For if they are the ſame thing; why does popery ſo much abound in rituals, and lay ſuch a ſtreſs upon them? why are not papiſts content with Chriſt's own directions, which in the ritual kind are very few? why will they ordain ſo many rites and ceremonies of their own? and why

eſpecially

eſpecially will they bind them all upon the conſciences of people, *as of neceſſity to ſalvation?* Yet this is the very caſe of this article's enjoining the *reception of the approved rites of the church*, compared with the concluſion of the creed, where the whole is declared to be of ſuch importance, that *without it no man can be ſaved.* But the ſame thing is more fully and clearly expreſſed by the council of *Trent:* which directly pronounces * *anathema* upon *any man who ſhall ſay, that the received and approved rites of the catholic church, accuſtomed to be practiſed in the ſolemn adminiſtration of the ſacraments, may either be contemned, or without ſin omitted by the miniſters:* and every one knows, that by the *catholic church* they mean their own.

Concerning the ſacraments themſelves, this article roundly affirms, that *Jeſus Chriſt has inſtituted ſeven, as neceſſary to the ſalvation of mankind:* and the † council of *Trent* pronounces *accurſed* all thoſe, *who ſhall ſay, that Chriſt inſtituted more or leſs than ſeven.* But how ſhall we come to know that Chriſt has inſtituted ſuch a number of ſacraments; and which they are? Where is the inſtitution? In what part of the new teſtament is it to be found? Proteſtants in general are ſo unhappy, that they are not able to find it. But beſides: if any thing like an inſtitution could be found out for all theſe ſeven ſacraments; where is the promiſe, by virtue of which they *confer grace?* And further; where and when did our Lord make them all *neceſſary to*

* Seſſ. VII. de ſacram. can. 13.
† Seſſ. VII. de ſacram. can. 1.

to the ſalvation of mankind? Their ſaving clauſe will not help them in this caſe; wherein they ſay, that *theſe ſacraments are not all neceſſary to every one.* For there may be caſes, wherein, according to the expreſs tenor of the goſpel conſtitution, and the declaration of Chriſt himſelf, not one of them ſhall be *neceſſary to ſalvation:* for example, when a man is convinced of the truth of the chriſtian doctrine, and with his very heart and ſoul embraces it, but has not by the providence of God an opportunity for having any one of theſe ordinances adminiſtred to him. Such was the caſe of the thief on the croſs: who, according to the acknowledgment of Chriſt himſelf, became a hearty believer in him juſt before his death, and had the promiſe of *entring with him that day into paradiſe.* This indeed is no ground of encouragement for deſpiſing or neglecting any inſtitution, which really has the ſtamp of Chriſt's authority, when the good providence of God allows opportunity to comply with it: nor would I dare to promiſe ſafety to any man in that caſe. But however, it is a proper rebuke to the confidence of pope *Pius*; who declares all the ſeven *Romiſh* ſacraments to be *neceſſary to the ſalvation of mankind:* and of the council of *Trent*; which curſes to the pit of hell * *all thoſe who ſhall ſay they are not neceſſary to ſalvation*; and curſes || *all thoſe likewiſe, who ſhall ſay that any one of the ſeven is not truly and properly a ſacrament inſtituted by Jeſus Chriſt.*

But beſides the preſumption of theſe declarations, and the unchriſtian bitterneſs of the curſes, there

* Concil. Trid. Seſſ. VII. de ſacram. can. 4. || can. 1.

there are corruptions of a pernicious nature in the doctrinal part of the *Romiſh* ſacraments. The very notion of an *indeleble character, given in baptiſm*, which is the reaſon aſſigned by the * council of *Florence* why that ordinance ſhould not be reiterated, has a tendency to make children, when they grow up, neglect inward and real religion as unneceſſary. And as the ſame *indeleble character* is likewiſe affirmed to be † *impreſſed on the ſoul* in the ſacrament of confirmation, which is uſually adminiſtred to very young people; the ſame dangerous indolence is hereby more encouraged. By the ſame *indeleble character*, communicated in the ſacrament of orders, the wicked men among the clergy, who 'tis to be feared amount to a large number, are hardned in their wickedneſs. 'Tis much to the like purpoſe, that the council of *Florence* ‡ affirms concerning the ſacrament of the euchariſt, that *in reſpect of ſuſtenance, increaſe, recruit, and delight, it operates all that effect with regard to the ſpiritual life, which material food and drink operate with regard to the corporeal.* And from this doctrine, and from the commands of the ‖ canon law to give this ſacrament as a *viaticum* to dying malefactors and others, it is no wonder that the common people ſhould look upon it as a ſort of charm in the very external action itſelf, to defend the ſoul

* Concil. Flor. apud Labbé, tom. XIII. pag. 535. † ibid.

‡ Omnem effectum, quem materialis cibus & potus quoad vitam agunt corporalem, ſuſtentando, augendo, reparando & delectando; ſacramentum hoc quoad vitam operatur ſpiritualem. *Labbé, Concil. tom.* XIII. *pag.* 537.

‖ Decr. part. II. cauſ. 13. quæſt. 2. cap. 30. Decret. Gregor. lib. V. tit. 18. cap. 2. tit. 38. cap. 11. Clementin. lib. V. tit. 9. cap. 1.

ſoul from all evil, and thereby incur the danger of neglecting the true deſign of ſacraments, and of becoming ſtrangers to ſerious religion. Tranſubſtantiation, another doctrinal part of this ſacrament, will be conſidered in an article by itſelf, and therefore I ſhall ſay nothing of it now.

But how abominably does the church of *Rome* uſurp the divine prerogative, and enſlave the conſciences of men, in their pretended ſacrament of penance? How directly do auricular confeſſion and prieſtly abſolution, as eſtabliſhed and practiſed in that church, tend to make vicious men deſpiſe the thought of reſtraining corrupt affections; when they ſee, that upon confeſſing to a prieſt, ſubmitting to the penance enjoined, and receiving abſolution, which it is no difficult matter to come at, they may repeat their beloved ſins as often as they will, and make no doubt of getting a compleat abſolution from all ſins when they come to die? And what miſerable ſtraits are the * papiſts reduced to, for ſupporting this their ſacrament of penance, when they are forced to have their chief recourſe to expreſſions which are manifeſtly figurative; ſuch as thoſe of our Saviour, *John* XX. 22, 23. and *Mat.* XVIII. 16. and in oppoſition both to reaſon and ſcripture will needs take them in a literal ſenſe? The former of theſe texts is a commiſſion given by our Lord to his apoſtles: and, upon comparing it with other paſſages of the new teſtament, plainly appears to relate to the awful effects of their preaching that goſpel, the reception of which would ſecure the forgiveneſs of ſins, and

* See Grounds of cath. doct. pag. 21.

the rejection of which would faſten men's ſins upon them. It is in reality the ſame commiſſion, which was given in plainer words, *Mark* XVI. 15, 16. *Go ye into all the world, and preach the goſpel to every creature: he that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned.* The apoſtles, by their preaching, were to be the happy inſtruments of conveying this ſalvation: and therefore their preaching is, in a figurative way of ſpeech, not unaptly ſtiled *remitting of ſin.* And in like manner all good chriſtians, even they who are not ſent forth to preach, are aſſured by the apoſtle *James*, V. 20. that if they become the happy means of *converting a ſinner from the error of his way, they ſhall ſave a ſoul from death.* And as the word preached by the apoſtles would be ſure to have its effect, whether received or rejected: ſo the apoſtles, who preached it, might for the ſame reaſon be ſaid to *retain the ſins* of thoſe who rejected it, as to *remit the ſins* of thoſe who embraced it. The ſcriptures abound with figurative expreſſions of this kind; where the effect is aſcribed to the inſtrument employed, even in caſes where it is moſt evident, that God himſelf is the grand efficient. So *Jer.* I. 9, 10. God himſelf tells the prophet, *See I have ſet thee this day over the nations and over the kingdoms, to root out, and to pull down, and to deſtroy, and to throw down; to build and to plant.* The meaning of which expreſſions, it is manifeſt, can be no more, than that God ſent him to deliver to the nations that word of his, which, if not complied with, ſhould have theſe terrible effects. It is plain, by

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the conduct of the apoſtles, that they thus underſtood their maſter's words in the XXth of *John*; and not of receiving ſecret confeſſions, and thereupon giving abſolution: for there is not one ſyllable in the whole new teſtament which intimates they were ever ſo employed. And yet they muſt have been the fitteſt men in the world to grant ſuch abſolutions: and accordingly ſuch crouds would have flocked daily to them, that they would have had no time to do any thing elſe, if they themſelves had believed that Chriſt gave them authority for that purpoſe.

As to that other text, *Mat.* XVIII. it ſignifies, that wherever any ſociety of chriſtians, acting agreeably to the known mind of Chriſt, withdrew from a diſorderly perſon, their conduct therein ſhould be ratified and approved of God; and that they ſhould have the ſame divine approbation when, upon ſuch perſons repentance, they received him again. But all this is ſpoken to the apoſtles, not in their apoſtolical character, but conſidered in general as ſubjects of *the kingdom of heaven*; as appears from the foregoing parts of the ſame chapter.

As to the power of *binding and looſing*, promiſed to St. *Peter*, *Mat.* XVI. 19. that has a manifeſt connexion with the grant made to him of *the keys of the kingdom of heaven*; that is, of opening the doctrine of that kingdom, by being firſt employed to preach it. And thus the words perfectly agree with that other figurative text, *John* XX. concerning the awful effects of preaching Chriſt's goſpel.

But from ſuch figurative expreſſions as theſe, for mortal men to pretend to forgive the ſins of

their fellow-creatures, in the character of * *preſidents* and *judges*; and, in order to this forgiveneſs, to impoſe what puniſhments they pleaſe, as the *Romiſh* prieſts do, in their ſacrament of penance; is, I think, little better than a blaſphemous perverſion of Chriſt's words, to a ſenſe which 'tis impoſſible ſhould ever have entered into his mind.

But 'tis plain, that the *Romiſh* Clergy have been long ſince reſolved to get all power, of every kind, into their own hands: and ſince they had no other way to arrive at temporal power, than by pretending that it is the conſequence of their fullneſs of ſpiritual power, committed to them by Jeſus Chriſt; no wonder, that they have catched at any appearances from ſuch words of our Saviour, as they thought might moſt eaſily be perverted to their purpoſe. It is too evident, that with this view they have abuſed the texts juſt now conſidered. And when by ſuch methods the laity have been perſuaded, that it was in the power of prieſts to *forgive* or to *retain their ſins*; no wonder that upon their claim the ignorant people, and ignorant ſuperſtitious princes too, have been ready to give up all power into their hands. It was after a train of ſuch impudent claims on the one hand, and wretched ſubmiſſions on the other, that pope *Boniface*

* The council of *Trent* not only aſcribes to prieſts the character of *preſidents and judges, for remitting or retaining of ſins*; Seſſ. XIV. cap. 5. *de pœnit.* and ſpeaks of the penitents in confeſſion as *brought before a tribunal, that by the ſentence of the prieſt they may be delivered from their ſins*; cap. 6. but in the 9th canon of the ſame ſeſſion pronounces a ſolemn *anathema* upon any one who ſhall deny, *that the ſacramental abſolution of the prieſt is a judicial act.*

face VIII. had the aſſurance to ſay, what is ſince made an authentic part of the canon law: * *Both ſwords are in the power of the church; to wit, the ſpiritual ſword, and the material: but this indeed is to be exerciſed for the church; that by the church: this by the hand of the prieſt; that by the hand of kings and ſoldiers, but at the beck and according to the patience of the prieſt. Now it is neceſſary, that there be a ſword under a ſword; and that the temporal authority be ſubject to the ſpiritual power.*-----*Therefore if the earthly power deviates* from its duty, *it ſhall be judged by the ſpiritual power: if the inferior ſpiritual power deviates, it ſhall be judged by its ſuperior: but if the ſupreme, by God alone; it cannot be judged by man.*

The pernicious tendency, and the dreadful real conſequences of the *Romiſh* ſacrament of penance, with regard to the unlimited power which it puts into the hands of the prieſt, by revealing to him every ſecret of the penitent's mind, muſt be my apology for ſpending ſo much time upon it. It muſt be own'd, that all the *Romiſh* ſacraments are not equally corrupt and dangerous; and that many things in them might be borne with, if there was not ſuch a ſtreſs laid upon them. Thus as to confirmation; it is notorious, that great numbers of proteſtants practiſe it. And if any chriſtians

* Uterque ergo eſt in poteſtate eccleſiæ; ſpiritalis ſcilicet gladius, & materialis: ſed is quidem pro eccleſia, ille vero ab eccleſia exercendus; ille ſacerdotis, is manu regum & militum, ſed ad nutum & patientiam ſacerdotis. Oportet autem gladium eſſe ſub gladio, & temporalem auctoritatem ſpiritali ſubjici poteſtati.—Ergo ſi deviat terrena poteſtas, judicabitur à poteſtate ſpirituali: ſed ſi deviat ſpiritalis minor, à ſuo ſuperiori: ſi vero ſuprema; à ſolo Deo, non ab homine poterit judicari. *Extrav. commun. de major. & obed. lib. I. tit. 8. cap. 1.*

chriſtians chooſe to have their paſtor lay hands on catechumens, and pray for them, after they have been well inſtructed in the faith, into the profeſſion of which they were baptized; who ſhall hinder them? But this is not enough in the church of *Rome*. There this is made a ſacrament, *neceſſary to ſalvation*: an *indeleble character* is ſaid to be thereby impreſs'd upon the ſoul: and 'tis affirm'd by the council of *Florence*, that * *the Holy Ghoſt is therein given for ſtrength, as he was given to the apoſtles on the day of pentecoſt; to the end that the chriſtian may boldly confeſs the name of Chriſt.*

In like manner we might ſay with regard to extreme unction: if any chriſtians are ſatisfied, that their *elders* have that *inwrought prayer of faith*, which in the days of the apoſtle † *James* was uſed over the ſick, and which was effectual for their recovery; by all means let it be uſed. But then let it be remember'd, that this is quite a different thing from the *Romiſh* ſacrament: where the unction is applied to ‡ thoſe only, whoſe life is deſpaired of, and with a view to their death, and not to their recovery; where it is uſed chiefly with the view of remitting ſins, and healing the ſoul; and with regard to which the ‖ council of *Trent* damns you to hell, if you will not acknowledge it to be *a ſacrament inſtituted by Chriſt*; or if you deny ** that *it remits ſins*; or affirm, *that it has ceaſed, as being originally only a gift of healing*. Again:

* Effectus autem hujus ſacramenti eſt, quia in eo datur Spiritus ſanctus ad robur, ſicut datus eſt apoſtolis in die pentecoſtes; ut videlicet chriſtianus audacter Chriſti confiteatur nomen. *Labbé, tom.* XIII. *pag.* 536. † Jam. V. 15, 16.

‡ Concil. Trid. Seſſ. XIV. de extrem. unct. cap. 3.

‖ *Ibid.* can. 1. ** can. 2.

Again: if any man enters into holy orders, or a marriage ſtate; let him behave himſelf ſuitably to the obligations he takes upon him. But then, let not thoſe who enter into orders pretend that they do thereby *receive the gift of the Holy Ghoſt*, in the ſame ſenſe in which St. *Paul* put *Timothy* in mind he had received it *by the impoſition of his hands*: 2 *Tim.* I. 6. And further, let it be aſk'd; why are theſe two obligations, of orders and marriage, by the church of *Rome* made inconſiſtent with each other? when neither Chriſt nor his apoſtles ever forbad miniſters to marry; when *Paul* aſſerted his power for that purpoſe, and obſerved that *Peter* and other apoſtles were married men. 1 *Cor.* IX. 5. The author of the * *Grounds* does very well in acknowledging here, that 'the reaſon why the 'church does not allow of the marriage of the 'clergy, is becauſe upon their entring into holy 'orders they make a vow or ſolemn promiſe to 'God and the church, to live continently: and 'that ſhe receives none to holy orders, but thoſe 'that make this vow, becauſe ſhe does not 'think it proper that they, who by their office 'and functions ought to be wholly devoted to 'the ſervice of God and the care of ſouls, ſhou'd 'be diverted from theſe duties by the diſtractions 'of a married life.' The whole affair is here very juſtly and truly put upon the will and pleaſure of the church. But who gave the church the power thus to determine? who gave her the power to require this vow of the clergy? when God himſelf laid no ſuch reſtriction; and when indeed

* pag. 24.

indeed he has plainly ſignified, that he avoided ſuch reſtrictions to any kind of perſons, *to the end that they might live continently.* As for the advice given by the apoſtle, 1 *Cor.* VII. 32, 33. that related only to the then *preſent diſtreſs*; as appears from ver. 26. And yet, in the very ſame chapter, ver. 2. he actually recommended marriage, for the ſake of *living continently*, to all perſons without exception. And writing to *Timothy*, 1 *Tim.* IV. 1, 3. he makes *the forbidding to marry* a mark of *ſeducing ſpirits*, and a *doctrine of devils.* And what miſchiefs the pretended celebacy of the *Romiſh* clergy has introduced, by their innumerable whoredoms, adulteries, and murders of the ſpurious offspring, and by making the clergy a body diſtinct from, and of an oppoſite intereſt to the laity, their hiſtory will abundantly teſtify.

But there is one corruption, which has not yet been mentioned: which extends itſelf to all the *Romiſh* ſacraments; and which, tho' it was plainly deſigned to give the prieſts a plenitude of power, yet in its natural conſequences falls as heavy upon themſelves as upon the people. It is the doctrine of the neceſſity of the prieſt's good intention, in order to the efficacy of the ſacraments he adminiſters. This is mentioned by the † council of *Florence*, in the following words, after the mention of all the ſeven ſacraments. *All theſe ſacraments are made up of three parts: that*

† Hæc omnia ſacramenta tribus perficiuntur: videlicet rebus, tanquam materiâ; verbis, tanquam formâ; & perſonâ miniſtri conferentis ſacramentum, cum intentione faciendi quod facit eccleſia. Quorum ſi aliquid deſit, non perficitur ſacramentum. *Labbé, Concil. tom.* XIII. *pag.* 535.

that is to ſay, of things, as the matter; of words, as the form; and of the perſon of the miniſter who confers the ſacrament, with the intention of doing that which the church does: of which parts if any one be wanting, the ſacrament is not perfected. Nay, ſuch a ſtreſs do they lay upon the right *intention of the miniſter*; as rather to allow the validity of miniſtrations, which themſelves will by no means own to be regular, than to drop this grand point. Thus, within a few ſentences after that juſt now quoted: tho' they inſiſt, that a * prieſt is the proper miniſter of the ſacrament of baptiſm, and that to him it belongs by his office to baptize; yet, in what they call caſes of neceſſity, they allow a layman, or a woman, or even a pagan, and a heretic, to baptize: but ſtill they make it neceſſary, that the form of the church be obſerved, and that the perſon miniſtring *intend to do that which the church does.*

Now the chief thing I wou'd obſerve here is the wicked arrogance, of preſuming to ſuſpend, upon the meer will and pleaſure of the miniſter, all the good effects deſigned by Chriſt in his ordinances; for the papiſts inſiſt upon it, that all their ſeven ſacraments are ordinances of Chriſt. Let them ſhew, as well as they can, the conſiſtency of this doctrine with the article now under conſideration; which affirms, that all the ſeven ſacraments confer grace. It muſt be only on condition that the prieſt thinks fit to let them.

* Miniſter hujus ſacramenti eſt ſacerdos; cui ex officio competit baptizare. In cauſa autem neceſſitatis, non ſolùm ſacerdos vel diaconus, ſed etiam laicus vel mulier, imo etiam paganus & hæreticus baptizare poteſt; dummodo formam ſervet eccleſiæ, & *facere intendat quod facit eccleſia. Ibid.*

But it is farther obſervable; that, according to this doctrine, it is impoſſible for a *Romaniſt* to prove, that there is now any ſuch thing as a prieſt, or indeed a chriſtian in the world; becauſe no man can certainly tell, whether the perſon, from whom he received orders or baptiſm, perform'd the ſervice with the intention which the church requires.

From the account which has been given of the *Romiſh* ſacraments it is eaſy to ſee: that they are attended with much ſuperſtition; and with ſuch groſs corruptions, as are utterly inconſiſtent with the purity of Chriſt's doctrine: that they tend to draw off mens regards to inward and real religion: that the authority, by which they are bound upon the people, is inconſiſtent with the obedience which we owe to our great legiſlator; and the cruel bitterneſs, with which they are enforced, quite oppoſite to the meek ſpirit of chriſtianity.

The fourth article of *Pius*'s creed is as follows.

IV. *I embrace and receive all and every thing, which hath been defined and declared in the holy ſynod of* Trent *concerning original ſin and juſtification.*

Now the leaſt that a man can do, to qualify himſelf to be a believer in this article, is to get himſelf well acquainted with *all thoſe things, which*

which the ſynod of Trent *has defined and declared* concerning theſe two points. And how the common people in all chriſtian countries ſhall be able to do this, it will be ſome difficulty to conceive. But in caſe all of them did come at the hiſtorical knowledge of *all that the council of* Trent *has declared and defined*; the difficulty would be to bring them to a thorough ſatisfaction, that all thoſe declarations and decrees are right and good. Indeed, if the former articles are allowed, which require us *to interpret ſcripture only in that ſenſe which the church holds,* and *to obſerve all eccleſiaſtical traditions*; then there can be no diſpute about this, or any other point. And therefore, one would think, pope *Pius* might have ſaved himſelf the trouble of adding any more articles at all; unleſs it were the XIth, wherein the good catholic promiſes unlimited obedience; or the XIIth, which curſes and condemns all thoſe who do not embrace whatever the church in its councils has decreed. But if the ſcripture is indeed the word of God; and if, inſtead of popes and councils, this is the rule of our faith: then how ſhall a private chriſtian, of common underſtanding, be able to pronounce, with the council of *Trent*, that *all of human kind have loſt their holineſs and righteouſneſs by the ſin of* Adam; (*ſeſs.* V. § 2. *decr. de peccato origin.*) and yet make an exception, which the ſcripture no where makes, for the virgin *Mary*, the mother of our Lord? (*See the concluſion of the ſame decree.*) And with regard to juſtification: how ſhall he reconcile the words of this council, *ſeſs.* VI. *can.* 32. which affirm, *that a juſtified*

man does by his good works truly merit increaſe of grace and life eternal, with the words of our bleſſed Lord himſelf, *Luke* XVII. 10. *When ye ſhall have done all thoſe things which are commanded you, ſay, we are unprofitable ſervants; we have done that which was our duty to do*; or with thoſe of his apoſtle, *Rom.* VI. 23. that *eternal life is the gift of God, through Jeſus Chriſt our Lord?*

V. *I do alſo profeſs: that in the Maſs there is offered unto God a true, proper, and propitiatory ſacrifice for the living and the dead: and that in the moſt holy ſacrament of the euchariſt there is truly, really and ſubſtantially, the body and blood, together with the ſoul and divinity, of our Lord Jeſus Chriſt: and that there is a change made of the whole ſubſtance of the bread into his body, and of the whole ſubſtance of the wine into his blood; which change the catholic church calls tranſubſtantiation.*

So important an article as this could not be omitted, when the creed of a *Romaniſt* was to be drawn up. But what authority is it built upon? The former part intirely on the authority of men,

men, in contradiction to the whole tenor of the new teſtament: and the latter part on the ſame human authority, in oppoſition to the plain dictates of ſenſe and reaſon, as well as to the obvious meaning of every paſſage where this inſtitution is mentioned; by perverſely abuſing the words of our Saviour to a literal ſenſe, when nothing can be more evident, than that he meant them in a figurative. But there is ſo much acceſſion of power to the prieſt, by making the people believe, that he can, by pronouncing a few words make a god for them to worſhip; that let ſenſe, and reaſon, and the obvious meaning of ſcripture expreſſions ever ſo much reclaim againſt it, yet this article muſt be believed upon the authority of the church. It ſignifies nothing to object; that according to this account Chriſt muſt have had two bodies, and held one of them in his hand to his diſciples, crucified and dead, before ever he ſuffered on the croſs; and moreover, that his whole body and blood muſt at this day be in ten thouſand places at once: it ſignifies nothing to obſerve, that there are in ſcripture great numbers of figurative expreſſions, beſides thoſe words of Chriſt, *this is my body*. The church has decreed, that theſe ſhall be taken literally: and therefore ſo it muſt be.

Yet it is worth the while to obſerve; that there are ſeveral of our Lord's own expreſſions, delivered at the ſame time when he ſpake theſe words, which the *Romaniſts* themſelves will not allow to be meant literally, but figuratively. Thus particularly, in St. *Paul*'s recital of the words of inſtitution, 1 *Cor.* XI. 24. it appears, that

that immediately after ſaying, *this is my body*, Chriſt added, *which* is *broken for you*. Now the *Romaniſts* themſelves acknowledge, that at the time of inſtituting the holy ſupper Chriſt's body was not yet broken upon the croſs; and that therefore in theſe words he ſpoke figuratively, concerning what was to be done. Why not therefore in thoſe juſt before, which our Lord delivered in the ſame breath? So likewiſe, in St. *Luke*'s recital of the inſtitution, chap. XXII. 20. we find our Lord ſaid, *this cup is the new teſtament*, [or new † covenant] *in my blood, which is ſhed for you*. Now beſides that here, as before, the blood was not yet ſhed, and therefore the expreſſion was manifeſtly figurative, referring to what would ſhortly be done; why do not the *Romaniſts* allow, that *the cup*, the very cup, which Chriſt held in his hand, and which contained the wine repreſenting his blood, was literally and really a *teſtament*, or *covenant*, as well as contend, from a like expreſſion, that *the bread* was *Chriſt's body?*

Theſe obſervations, taken from the inſtitution itſelf, plainly ſhew; that the apoſtle's words, 1 *Cor.* X. 16. where *the cup of bleſſing* is ſaid to be *the communion of the blood of Chriſt*, and *the bread broken, the communion of the body of Chriſt*, cannot ſignify a real receiving of the *body and blood of Chriſt*, as the author of *the* * *Grounds* pretends. For the real body and blood never were received, nor intended to be received, even by the apoſtles themſelves, who were preſent at the inſtitution. They, and in them all diſciples of Chriſt, were commanded to keep up, by the

† διαθήκη. * pag. 26. actions

actions of eating bread and drinking wine, the remembrance of Chriſt, when he ſhould be abſent from them, and not preſent with them: and indeed, the very reaſon why they were herein *to remember Chriſt*, was becauſe in his bodily preſence he ſhould not be with them. *The cup of bleſſing* therefore is *the communion of Chriſt's blood*; and *the bread broken, the communion of his body*; as, by partaking of both, chriſtians commemorate their Lord and Saviour, in obedience to his inſtitution, and thereby acknowledge themſelves his diſciples. And this is the manifeſt view, with which the apoſtle uſes this argument; as may be ſeen by its connexion with the preceding and following verſes.

So when the ſame apoſtle ſays, 1 *Cor.* XI. 27, 29. *Whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of our Lord*; and *he that eateth and drinketh unworthily, eateth and drinketh* * *judgment to himſelf, not diſcerning the Lord's body*; he can mean no more, than that ſuch a perſon is guilty of a very unbecoming neglect of the great deſign of that ordinance, wherein it is his duty to remember with thankfulneſs, that Chriſt's body was broken, and Chriſt's blood ſhed for him; and that he brings juſt judgment upon himſelf, by having no due regard to that, which by the command of his Lord and Saviour he is obliged thankfully to remember. *Not diſcerning the Lord's body* is, not conſidering the *bread* in the holy ſupper as the appointed memorial of that body; not making a ſufficient difference between the *bread* eaten at the Lord's table

* κρῖμα.

table, in a profeſs'd remembrance of him and obedience to him, and the bread eaten at a common meal. It was never intended, that *the Lord's body* ſhould, in the celebration of his ſupper, be *diſcerned* or *ſeen* in a literal ſenſe. Our buſineſs at the Lord's table is to remember Chriſt abſent, not to behold him preſent. And this one thought is a ſufficient anſwer to all the reflexions taken from the literal ſenſe. For, how confidently ſoever the * *Romaniſts* may deny it; there is a direct oppoſition between the *real preſence* of Chriſt's body and blood, and the *commemoration* thereof, or calling them to mind; between eating and drinking Chriſt's real body and blood, and eating and drinking bread and wine in remembrance of him. Proteſtants therefore do not, in taking the *remembrance*, leave out the *ſubſtance*. They adhere to the ſubſtance; and perform the whole of the duty enjoin'd in the inſtitution of the holy ſupper, when in obedience to Chriſt's command they eat bread and drink wine *in remembrance of him*.

As for the expreſſions of our Saviour, *John* VI. 51---55. particularly this laſt verſe, where Chriſt ſays, *my fleſh is meat indeed, and my blood is drink indeed:* it is evident, by comparing the whole context, from ver. 47. to ver. 63. that they were ſpoken in a figurative, and not in a literal ſenſe; and that they relate to the nouriſhment of the ſoul by Chriſt's heavenly doctrine. Such forms of ſpeech are frequent in the old teſtament, manifeſtly relating to the inſtructions of divine † Wiſdom. And that theſe of our Saviour are thus

* Grounds, pag. 27.

† Prov. IX. 1---6. Iſa. LV. 1, 2. Deut. VIII. 3.

thus to be underſtood, and not in the literal ſenſe, his own words in ver. 63. plainly evince. Wherein he thus concludes his figurative diſcourſe, purpoſely for the ſatisfaction of thoſe, who were offended at the expreſſions he had been uſing, and called them *hard ſayings: It is the ſpirit that quickneth; the fleſh profiteth nothing: the words which I ſpeak unto you, they are ſpirit and they are life.*

Finally I obſerve; that if St. *Paul* had any notion, that the bread in the Lord's ſupper was was by conſecration become the real body of Chriſt; he would have ſpoken of it under that name, as the *Romaniſts* do; and would not have been ſo prophane as to call it *bread* ſtill, eſpecially while he was diſcourſing of the awful effects of receiving it in purſuance of Chriſt's inſtitution. Yet even in 1 *Cor.* XI. 27. where he aſſures us, that the unworthy receiver *is guilty of the body and blood of the Lord*, caſting contempt upon the body and blood of Chriſt, repreſented in the ſupper; he expreſſes the action of receiving only by *eating this* BREAD, *and drinking this* CUP. So again, ver. 28. *Let a man examine himſelf, and ſo let him eat of that* BREAD, *and drink of that* CUP. And in ver. 26. preſently after reciting Chriſt's words of inſtitution, he ſays, *As often as ye eat this* BREAD, *and drink this* CUP, *ye ſhew the Lord's death till he come.* And in this manner, of a commemorative ſign and repreſentation of Chriſt's body and blood, and not as the very *body* and *blood* itſelf, the primitive Fathers ſpoke of the *bread* and *wine* in the Lord's ſupper: nor was it till many hundred years after Chriſt, that

the doctrine of tranſubſtantiation was received even in the church of *Rome* itſelf.

This article is indeed a very proper criterion of a thorough ſubmiſſion to the church; a very fit trial, whether men will give up their reaſon, and even the teſtimony of their ſenſes themſelves, to her authority: for if a man will ſubmit here, he is pretty well ſecured for all other ſubmiſſions; if he ſtands out here, there is great danger that he will hearken to the teſtimony of ſenſe and reaſon in other matters. It is therefore no wonder, that ſo great a ſtreſs is laid upon this one article: and that ſo many precious lives have been ſacrificed by the church of *Rome* to the reſolution of maintaining it. But in this eagerneſs of her reſolution ſhe cuts off one of the main arguments for the credibility of the whole chriſtian doctrine. For if there is no depending upon the teſtimony of ſenſe: then in vain did Chriſt himſelf appeal to the miracles he wrought, as evidences of his divine miſſion; and in vain do we now ſhew any regard to them. Either therefore Chriſt's miracles are no argument of the credibility of the chriſtian religion: or elſe the doctrine of tranſubſtantiation, which contradicts the teſtimony upon which thoſe miracles ſtand, is falſe and abſurd.

But to return to pope *Pius*'s creed. As to that part of this article, which affirms *the Maſs to contain a true, proper and propitiatary ſacrifice for the ſins of quick and dead:* it is ſo gainful a point, and of ſo much importance, in promiſing to men the forgiveneſs of their own ſins and thoſe of their deceaſed friends; that it ſignifies nothing

thing to object againſt it the plain declarations of the author to the *Hebrews*, ch. IX. 26, 28. X. 10, 14. that *Chriſt once in the end of the world appeared, to put away ſin by the ſacrifice of himſelf; that he was once offered, to bear the ſins of many; that we are ſanctified through the offering of the body of Jeſus Chriſt once for all; and that by one offering he hath perfected for ever them who are ſanctified.* All theſe, it ſeems, and a thouſand more declarations of ſcripture, muſt ſtand for nothing, when once the authority of the church is concerned in an article of faith. Yet, to thoſe who have any regard to ſcripture, theſe texts plainly ſhew; that, under the diſpenſation of the goſpel, Chriſt is the only prieſt who could offer propitiatory ſacrifice; and that he has done it completely once for all. It is not therefore in the power of any perſon upon earth to repeat that ſacrifice, which Chriſt alone could offer: beſides that by offering *it once for all*, Chriſt ſhewed he did not deſign it ſhould ever be repeated. The only ſacrifices the new teſtament acknowledges left for men to offer, are thoſe of *praiſe and thankſgiving*, and *doing good* to one another, out of gratitude towards God; *Heb.* XIII. 15, 16. And as for offering any ſacrifice in behalf of the dead; the new teſtament knows nothing of it: but on the contrary ſignifies, that, upon leaving this preſent ſtate of trial, mens condition is ſo determin'd, that *every one ſhall, at the judgment ſeat of Chriſt, receive the things done in his body, according to that which he hath done, whether it be good or bad.* 2 *Cor.* V. 10. And conſequently any ſacrifices offered in their behalf can avail nothing. But

notwithſtanding all this, the church of *Rome* will be obeyed: and accordingly, it is thus decreed in the ſynod of *Trent*. * *If any man ſhall ſay; that the ſacrifice of the Maſs is only a ſacrifice of praiſe and thankſgiving, or a meer commemoration of the ſacrifice completed on the croſs, but not propitiatory; or that it is profitable only to the receiver; or that it ought not to be offered for the living and the dead, for ſins, for puniſhments, for ſatisfactions, and other neceſſities: let him be accurſed.*

VI. *I alſo confeſs, that under one kind only, whole and intire Chriſt, and a true ſacrament is received.*

In purſuance of this article, the *Romiſh* church allows to the people only the bread in the celebration of the Lord's ſupper, the wine being received by the prieſt alone: herein relying intirely on their own authority, without the leaſt authority from Chriſt the lawgiver, but in a direct oppoſition to him. For Chriſt himſelf, in the inſtitution of this ordinance, gave not the leaſt intimation of a difference intended between miniſters and people, in giving the bread and the wine

* Si quis dixerit, Miſſæ ſacrificium tantum eſſe laudis & gratiarum actionis, aut nudam commemorationem ſacrificii in cruce peracti, non autem propitiatorium; vel ſoli prodeſſe ſumenti; neque pro vivis & defunctis, pro peccatis, pœnis, ſatisfactionibus, & aliis neceſſitatibus offerri debere: anathema ſit. *Conc. Trid. Seſſ.* XXII. *de ſacrif. Miſſæ, can.* 3.

wine to the one, and the bread only to the other: nor do any of his apoſtles, or any of the new teſtament writers, intimate any thing like a direction given to them for this purpoſe. S^t *Paul*, 1 *Cor.* XI. when he relates to the *Corinthians what he had received from the Lord*, concerning the inſtitution, gives the ſame account as the Evangeliſts; that our Lord celebrated this ordinance, at its inſtitution, to the apoſtles in the character of *diſciples* only. In this character he tells the *Corinthians*, ch. XI. 26. *As often as* YE *eat this bread*, AND DRINK THIS CUP, *ye ſhew the Lord's death till he come.* He writes theſe words to the *Corinthian* church, the members in general of the *Corinthian* church; and not to the miniſters, excluſive of the people. One would think therefore, that the church of *Rome* withheld the cup from the people merely to ſhew her authority and power, in diſpenſing with, or rather, in oppoſing directly, the laws of her profeſſed Lord and Maſter. Whether the council of *Conſtance* does not acknowledge this, let their own words, in the following decree, teſtify for them. * *In the name of the holy and undivided*

* In nomine ſanctæ & individuæ Trinitatis, Patris, Filii, & Sp. ſancti, Amen.——Hoc præſens concilium ſacrum generale—declarat, decernit, & diffinit: quod licet Chriſtus poſt cœnam inſtituerit, & ſuis diſcipulis adminiſtraverit, ſub utraque ſpecie panis & vini, hoc venerabile ſacramentum: tamen, *hoc non obſtante*, ſacrorum canonum auctoritas laudabilis, & approbata conſuetudo eccleſiæ ſervavit & ſervat, quod hujuſmodi ſacramentum non debet confici poſt cœnam, nec de à fidelibus recipi non jejunis, niſi in caſu infirmitatis, aut alterius neceſſitatis, à jure vel eccleſia conceſſo vel admiſſo. Et ſicut hæc conſuetudo, ad evitandum aliqua pericula & ſcandala, eſt rationabiliter introducta, quod, licet in primitiva eccleſia hujuſmodi ſacramentum reciperetur à fidelibus ſub utraque ſpecie,

vided Trinity, Father, Son, and Holy Ghoſt, Amen ---- This preſent ſacred general council --- declares, decrees, and determines: that altho' Chriſt inſtituted and adminiſtred to his diſciples this venerable ſacrament after ſupper, under both kinds, of bread and wine: yet, this notwithſtanding, the laudable authority of ſacred canons and the approved cuſtom of the church hath maintained and doth maintain; that ſuch a ſacrament as this ought not to be made after ſupper, nor to be received by the faithful otherwiſe than faſting; excepting in caſe of infirmity, or other neceſſity, granted or admitted by law, or by the church. And ſince, for the avoiding of ſome dangers and ſcandals, the cuſtom has been rationally introduced, that tho' this ſacrament was in the primitive church received by the faithful under both kinds, and afterwards, by the makers of it, under both kinds, and by the laiety only under the ſpecies of bread: ---- ſuch

cie, poſtea à conficientibus ſub utraque ſpecie, & à laicis tantummodo ſub ſpecie panis ſuſcipiatur: ——hujuſmodi conſuetudo—habenda eſt pro lege; quam non licet reprobare, ant ſine eccleſiæ auctoritate pro libito mutare.——Aſſerentes oppoſitum præmiſſorum, tanquam hæretici, arcendi ſunt, & graviter puniendi, per dicœceſanos locorum, ſeu officiales eorum, aut inquiſitores hæreticæ pravitatis.——Item ipſa ſancta ſynodus decernit & declarat, ſuper iſta materia, reverendiſſimis——archiepiſcopis, epiſcopis, & eorum in ſpiritualibus vicariis, ubilibet conſtitutis, proceſſus eſſe dirigendos: in quibus eis committatur & mandetur, auctoritate hujus ſacri concilii, ſub pœna excommunicationis, ut effectualiter puniant eos contra hoc decretum excedentes, qui communicando populum ſub utraque ſpecie panis & vini exhortati fuerint, & ſic faciendum eſſe docuerint. Et ſi ad pœnitentiam redierint, ad gremium eccleſiæ ſuſcipiantur, injuncta eis, pro modo culpæ, pœnitentia ſalutari. Qui vero ex illis ad pœnitentiam redire non curaverint animo indurato, per cenſuras eccleſiaſticas per eos, ut hæretici, ſunt coercendi, invocato etiam ad hoc, ſi opus fuerit, auxilio brachii ſecularis. *Conc. Conſtant. apud Labbé, tom.* XII. *pag.* 100.

ſuch a cuſtom as this —— is to be accounted a law, which muſt not be rejected, or at pleaſure changed, without the authority of the church. They who aſſert the contrary, are to be driven away as heretics, and ſeverely puniſhed, by the dioceſans of the places, or their officials, or by the inquiſitors of heretical pravity. Preſently after which the ſame council further *decrees and declares to the moſt reverend—archbiſhops and biſhops, and their vicars in ſpiritual affairs, whereſoever placed, that proceſſes ſhall be directed: in which it is committed and commanded to them, by the authority of the council, under pain of excommunication, that they effectually puniſh the violators of this decree, who communicating to the people under both kinds, ſhall have exhorted and taught that it ought ſo to be done. If theſe return to repentance, they may be received into the boſom of the church, after enjoining them a wholeſome penance, according to the meaſure of their fault. But thoſe of them who, thro' the hardneſs of their heart, do not take care to return to repentance, are by theſe* [ſpiritual men] *to be reſtrained as heretics, calling in alſo to this purpoſe, if need be, the aid of the ſecular arm.* A ſtronger inſtance of church authority than this, one cannot reaſonably deſire. And indeed the council of *Trent* itſelf ſeems to have been ſo well ſatisfied with the proviſion here made, for puniſhments of this world againſt thoſe who ſhould dare to deny, that their half-ſacrament is equal to the whole; as to be content with only denouncing * *anathema* againſt them.

But

* Conc. Trident. Seſſ. XIII. de euchar. can. 3. & Seſſ. XXI. can. 3.

But farther it is obſervable, that this article is not thoroughly conſiſtent with the preceding. For the preceding article tells you, that *there is a change made, of the whole ſubſtance of the bread into Chriſt's body, and of the whole ſubſtance of the wine into Chriſt's blood:* whereas this article ſays, that *under one kind only, whole and intire Chriſt is received.* To ſolve this difficulty, the *Romaniſts* * allege; that 'the body cannot be without the blood; 'and that therefore whoever receives the body of 'Chriſt, receives Chriſt himſelf whole and intire.' But did not Chriſt himſelf know all this as well as they? And why did he, notwithſtanding this, ordain the communion in both kinds, if he did not deſign that in both kinds his diſciples ſhould receive it? Why ſhould the prieſt receive in both kinds, any more than the reſt of the faithful? What commiſſion or authority has he for that purpoſe, any other than that which gives a right to all chriſtians? If it be ſaid; † that 'this is requiſite for the more 'lively repreſenting the ſeparation of Chriſt's 'blood from his body:' it is ſtill anſwered, that Chriſt himſelf made no ſuch difference; deſigning that this ordinance ſhould in a lively manner repreſent to all the faithful the ſeparation of his blood from his body. Moreover, he commanded that his diſciples ſhould *remember*, or commemorate him, *in drinking this cup*, as well as *in eating this bread*; 1 *Cor.* XI. 25. But his command, it ſeems, is to ſtand for nothing.

The ‡ reaſons uſually given, why the church of *Rome* does not give the communion in both kinds,

* Grounds, pag. 28. † pag. 30. ‡ pag. 31.

kinds, are exceedingly trifling. As to the danger of ſpilling; Chriſt himſelf knew that: and yet the council of *Conſtance* owns he inſtituted the ſacrament in both kinds. And beſides; the prieſt is not abſolutely ſecure againſt this terrible danger of ſpilling a drop, any more than the people. Another reaſon is, 'becauſe 'wine will ſoon decay; and therefore the ſacra-'ment could not well be kept for the ſick in 'both kinds: another, becauſe ſome conſtitu-'tions can neither endure the taſte nor ſmell of 'wine: another, becauſe true wine in ſome 'countries is very hard to be met with.' But Chriſt knew all theſe things as well as the church of *Rome:* nor does it appear he ever deſigned to have *conſecrated wine*, or *conſecrated bread*, laid up for the uſe of the ſick: and if ſome conſtitutions cannot bear wine; other conſtitutions, of which I my ſelf have ſeen an inſtance, cannot endure bread: and then, if good wine is not to be had, good chriſtians will be content with what they can get. But their maſter-piece of a reaſon is, that they with-hold the cup * 'in oppo-'ſition to thoſe heretics, who deny that Chriſt 'is received whole and entire under either kind.' Now, 'tis plain, that Chriſt himſelf had not this notion: otherwiſe he would not have ordained the communion in both kinds. But, it ſeems, if Chriſt himſelf ordains any thing, which the church of *Rome* diſapproves; he himſelf ſhall be a heretic, rather than they will fail of being obeyed.

I think it proper here to take notice of a fallacious criticiſm of the author of *the Grounds, &c.*

* Grounds, pag. 31.

who † charges our proteſtant tranſlators with *corrupting* the text in 1 *Cor.* XI. 27. by putting *and* inſtead of *or*, in relation to *drinking the cup.* Now this criticiſm will no way prove, that the communion in one kind only was ſufficient to anſwer Chriſt's intention. For it only ſhews, that if either part of Chriſt's ordinance be *unworthily* received; that is, if a man partakes of either the *bread* or the *cup*, without any ſerious regard to the deſign of the ordinance, which is a thankful remembrance of Chriſt; he brings a guilt upon himſelf. In the mean time, the words immediately preceding, in ver. 26. aſſure us, that it is both by *eating of the bread*, and by *drinking of the cup*, that *we ſhew forth the Lord's death till he come:* and therefore, tho' our tranſlation is not exactly literal, yet there is no *corruption in the caſe.*

But I cannot diſmiſs this article, without quoting from the council of *Florence* a very extraordinary paragraph, which has a near relation both to this and the preceding. Concerning the euchariſt they ſay: * *The prieſt, ſpeaking in the name of Chriſt, maketh this ſacrament. For, by virtue of the very words themſelves, the ſubſtance of the bread is changed into the body of Chriſt, and the ſubſtance of the wine into his blood: yet ſo that whole Chriſt is contained under the ſpecies of bread, and whole under the ſpecies of wine: alſo in every part of the conſecrated hoſt and conſecrated*

† pag. 30, 31.

* Sacerdos, in perſona Chriſti loquens, hoc conficit ſacramentum. Nam, ipſorum verborum virtute, ſubſtantia panis in corpus Chriſti, & ſubſtantia vini in ſanguinem, convertuntur: ita tamen, quod totus Chriſtus continetur ſub ſpecie panis, & totus ſub ſpecie vini; ſub qualibet quoque parte hoſtiæ conſecratæ & vini conſecrati, ſeparatione facta, totus eſt Chriſtus. *Labbé, Concil. tom.* XIII. *pag.* 537.

crated wine, when a ſeparation is made, there is whole Chriſt. Here they have told us how they diſpoſe of the *body and blood* of our bleſſed Saviour. But what contrivance the church has made for *his ſoul and divinity*, to make good what is affirmed in the Vth and VIth articles of this creed; whether they mean, that there are as many *ſouls and divinities*, as according to their doctrine there are *bodies*, of Chriſt; one in every bit of every conſecrated hoſt, and in every drop of conſecrated wine; or how they have ordered it: I have not yet learned. Something of this kind, I take for granted, there muſt be: otherwiſe how, according to their own doctrine, can there be *whole Chriſt* in every bit and every drop? But ſure I am, that no man, who has juſt ſentiments of the wiſdom, and righteouſneſs, and goodneſs of the divine being, can ever, conſiſtently with thoſe ſentiments, believe, that ſuch a doctrine as this is *neceſſary to ſalvation.*

VII. *I ſtedfaſtly hold, that there is a purgatory: and that the ſouls there detained receive help by the ſuffrages of the faithful.*

This article receives its explication from thoſe paſſages in the council of *Trent*, which teach us:*

* Si quis, poſt acceptam juſtificationis gratiam, cuilibet peccatori pœnitenti ita culpam remitti, & reatum æternæ pœnæ deleri dixerit, ut nullus remaneat reatus pœnæ temporalis, exſolvendæ vel in hoc ſeculo, vel in futuro in purgatorio, antequam ad regna cœlorum aditus patere poſſit: anathema ſit. *Seſſ.* VI. *can.* 30. *de juſtificatione.*

that penitent ſinners, notwithſtanding their juſtification in the ſight of God, ſtill remain liable to puniſhment for their ſins, to be inflicted either in this world or in purgatory, before they can arrive at the kingdom of heaven: and that * *the Maſs is a true propitiatory ſacrifice, not only for the living, but for the dead in Chriſt, who are not yet fully cleanſed; and that it is regularly offered up for that purpoſe, according to the tradition of the apoſtles.*

The whole relies upon a *tradition*, falſly aſcribed to the apoſtles; there being nothing in their writings which favours any ſuch doctrine, but many things contrary to it. The whole tenor of the doctrine of the apoſtles repreſents the preſent ſtate as the only ſtate of probation. The apoſtle *Paul* particularly, in the place already quoted, aſſures us, 2 *Cor.* V. 10. that as *we muſt all ſtand before the judgment ſeat of Chriſt*; ſo *every one* of us *ſhall receive the things done in his body, according to that he hath done, whether it be good or bad.* And ſuch a doctrine as this has a proper and immediate tendency to make men careful of their preſent behaviour; diligent to ſettle good habits and diſpoſitions in their minds, ſuited to the purity of the heavenly ſtate, which is ſet before them in proſpect: whereas the teaching men to hope, that after a careleſs, and even a vicious courſe of life in this world, their ſins may be purged

* Sacrificium iſtud vere propitiatorium [ſc. Miſſa] non ſolum pro fidelium vivorum peccatis, pœnis, ſatisfactionibus, & aliis neceſſitatibus; ſed & pro defunctis in Chriſto, nondum ad plenum purgatis, rite, juxta Apoſtolorum traditionem, offertur. *Seſſ.* XXII. *de ſacrif. Miſſæ, cap.* 2.

purged away by the prayers of others, offered up for them after their death, is a direct encouragement to the neglect of all ſerious religion. But if the people were allowed to think thus; then vaſt treaſures would be loſt to the prieſts; for whoſe prayers, in behalf of the dead, the money is paid by the ſurviving relations.

And whereas it is pretended, * that 'ſouls 'which depart this life in God's grace, yet not 'without ſome leſſer ſtains or guilt of puniſh-'ment, which retard them from entring heaven, 'are for thoſe little, or venial ſins, as they are cal-'led, puniſhed in purgatory:' that is utterly inconſiſtent with the doctrine of the new teſtament. Particularly, 'tis inconſiſtent with the declaration of the apoſtle, 1 *John* I. 7. *If we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin.* Theſe words are evidently ſpoken concerning chriſtians: and by affirming in general, that the *blood of Chriſt cleanſeth them from all ſins*, leave no pretence to imagine, that they are left to atone for their ſmaller ſins by a temporal puniſhment in purgatory; particularly 'for ſuch ſins as even the beſt of God's ſervants 'are more or leſs liable to.' And yet for theſe, it is † affirmed, they go to purgatory; whereas the *Romaniſts* univerſally agree, that the wicked go not to purgatory, but to hell. It is inconſiſtent likewiſe with that text, *Rev.* XIV. 13. *Bleſſed are the dead who die in the Lord, from henceforth: yea, ſaith the Spirit, that they may reſt from their labours; and their works do follow them.*

* Grounds, pag. 34, 37. † Ibid.

them. For if 'chriſtians, either by ſudden death 'or otherwiſe, are taken out of this life before 'they have repented for their ordinary failings; 'or, if having been formerly guilty of greater 'ſins, they have not made full atonement for 'them to the divine juſtice,' (which is the profane expreſſion of the author of *the Grounds of cath. doct.* p. 34.) but go to purgatory, notwithſtanding that they *die in the Lord:* then 'tis certain that they do not *reſt from their labours.* On the contrary, unleſs they happen to have rich friends to pray them out, they are, according to the *Romiſh* doctrine, in a ſtate of the moſt extreme torment; and may, for aught the church of *Rome* knows, remain therein even to the day of the reſurrection; and this notwithſtanding that * they 'depart this life in God's grace, and 'have been guilty only of † venial frailties and 'imperfections, ſuch as even God's beſt ſer-'vants are more or leſs liable to.'

I might have added; that for the reaſons abovementioned, the doctrine of purgatory is inconſiſtent with the words of our bleſſed Saviour, *John* V. 24. and with thoſe of St. *Paul, Rom.* VIII. 1. But we are to remember, that this doctrine chiefly depends upon a pretended *apoſtolical tradition,* no where to be found in the writings of the apoſtles, or in any part of the new teſtament; and that it is to ſuch pretended *traditions,* which are really the effect of crafty invention, long ſince the time of the apoſtles, that the church of *Rome* owes its chief ſupport.

The

* Grounds, pag. 34. † Ibid.

The *Romaniſts* indeed do not fail to quote ſcripture for their doctrine of purgatory. Particularly, they * produce the words of St. *Paul*, 1 *Cor.* III. 15. *If any man's work ſhall be burnt, he ſhall ſuffer loſs: but he himſelf ſhall be ſaved; yet ſo as by fire.* But it is evident, that this *being ſaved ſo as by fire*, is uſed by the apoſtle only as a proverbial expreſſion, to ſignify the difficulty and danger of ſuch a perſon's condition, who has built *wood, hay, and ſtubble*, that is, worthleſs doctrines and traditions, like thoſe of the church of *Rome*, *upon the one* and only *foundation, Jeſus Chriſt.* A like proverbial expreſſion is that of *Jude*, ver. 22. 23. *Of ſome have compaſſion, making a difference: and others ſave with fear, pulling them out of the fire.* And to the like purpoſe is that in *Amos*, IV. 11. *Ye were as a firebrand, pluckt out of the burning.* But nothing can be infer'd from ſuch expreſſions in favour of purgatory. Nor is there any more ground for it in that other proverbial expreſſion,† *Mat.* XII. 32. *Whoſoever ſpeaketh a word againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, nor in the world to come:* for this only ſignifies, in general, that this ſin ſhall never be forgiven at all. This is the interpretation which two other evangeliſts give, in ſpeaking of the very ſame thing. But if we were to take our Saviour's words in parts; will the *Romaniſts* pretend there ſhall in no ſenſe be any forgiveneſs in the world to come? Shall not the faithful ſervants of God be ſolemnly acquitted of all ſins at the day of judgment? Will not *their* ‡ *ſins be blotted*

* Grounds, p. 35. † pag. 36. ‡ Acts III. 19.

blotted out, when the times of refreſhing ſhall come from the preſence of the Lord? However, whether this be the ſtrict and proper ſenſe of *forgiveneſs*, or not; the *Romiſh* purgatory is, even according to their own doctrine, no ſtate of forgiveneſs, but of puniſhment: and therefore this text can do them no good in defence of that doctrine. No more can the words of St. *Peter*,* 1 *Pet.* III. 18, 19, 20. concerning *Chriſt's preaching to the ſpirits in priſon.* For, whether this text is to be underſtood concerning a middle ſtate or not; it is too obſcure to found an article of faith upon; and manifeſtly one of thoſe, of the exact meaning whereof a good chriſtian may ſafely be ignorant or miſtaken. Yet this, and likewiſe that paſſage, † *Mat.* V. 25, 26. relating to quite different affairs, is, for want of better proofs, forced into the ſervice of purgatory. And ſo is that apocryphal text, ‡ 2 *Machab.* XII. 43, 44, 45. concerning *Judas's praying and offering a ſin-offering, and making reconciliation for the dead, that they might be delivered from ſin.* But it is an odd kind of proceeding in an author, in order to prove by tradition that purgatory is a chriſtian doctrine, firſt to aſſert, 'that the ‖ *Jewiſh* church 'long before our Saviour's coming offered prayers 'and ſacrifice for the repoſe and relief of the 'faithful departed;' and then, for proof of a point ſo remote from his proper queſtion, to have his only recourſe to the books of *Machabees*; which books he himſelf, from the teſtimony of St. *Auſtin*, acknowledges the *Jews* do not account canonical. If he would prove this to have

* Grounds, pag. 36. † ibid. ‡ ibid. ‖ ibid.

have been the practice of the *Jews*; he ſhould do it from ſome one or more books, which the *Jews* acknowledge to be canonical, and not from books which they have always rejected. And one would think, that when the books of *Machabees* firſt appeared, the *Jews* muſt have been the proper judges, whether they were genuine and canonical or not; ſince they treat wholly of the affairs of their nation, and were manifeſtly deſigned to favour their cauſe. Indeed, which is more to the purpoſe, the ſame author affirms, * that 'the chriſtian church, from the very be-'ginning, in all ages and nations, has offered 'prayers and ſacrifices for the dead.' But even if he had ſhewn how early he dates this *beginning*, by producing the moſt ancient of his proofs, (and proteſtants do not deny that ſome corruptions had an early beginning) yet it wou'd avail but very little, while there is ſuch a text to be found in the new teſtament, as that of St. *Paul* already quoted: which aſſures us, that *every one muſt at the judgment-ſeat of Chriſt receive the things done in his body, (i. e.* done in the preſent ſtate of trial) *according to that which he hath done, whether it be good, or whether it be bad.* For the plain conſequence of this is, that prayers and ſacrifices, offer'd up for us after we are *out of the body*, come too late to do us any ſervice.

VIII. *I do likewiſe ſtedfaſtly hold, that the ſaints reigning with Chriſt are to be*

* Grounds, p. 36.

venerated and invocated; and that they offer up prayers to God for us; and that their reliques are to be had in veneration.

The praying to ſaints, that they may pray for us, is directly conſtituting them mediators between God and us. And the practice of praying to them with this view is ſo far from being denied by the *Romiſh* church, that it is made a part of their publick devotions. Thus a great part of their * litany conſiſts of immediate addreſſes to *the virgin Mary*, to *St. Michael, St. Gabriel, St. Raphael, and all the holy angels and archangels, and all the holy orders of bleſſed ſpirits*; to *St. John the baptiſt, and all the holy patriarchs and prophets*; to *St. Peter, St. Paul, St. Andrew, and all the holy apoſtles and evangeliſts* by name; and then again to all of them together, without their names; to *all the holy diſciples of our Lord, and all the holy innocents*; to *St. Stephen, St. Laurence, St. Vincent, St. Fabian* and *Sebaſtian, St. Anthony, St. Benedict, St. Francis, St. Dominic, St. Mary Magdalene, St. Agnes, St. Catharine*, and a vaſt number of other ſaints, both male and female, by name; beſides a general application to *all the holy martyrs*, to *all the holy popes and confeſſors, all the holy doctors, all the holy monks and hermits, all the holy prieſts and Levites, all the holy virgins and widows*; with the addition of theſe words to every name, or every article, *pray for us*: and after all this, that no one

* Ritual. Roman. Antuerp. ap. Plantin. 1635. pag. 107, 108, 109, 110.

one mediator may be neglected, this general prayer is added; *O all ye holy men, and holy women of God, intercede for us.*

But beſides theſe general applications, it is almoſt endleſs to enumerate the particular prayers addreſſed to particular ſaints, eſpecially to the virgin *Mary*; ſome of them asking the interceſſion of theſe ſaints with Chriſt and with God the father; and others directly asking of the ſaints themſelves a deliverance from all evils, in this life, and in that which is to come. To this purpoſe * the ſong aſcribed to St. *Ambroſe* and St. *Auſtin*, commonly called *Te Deum*, is turned into a hymn of praiſe to the virgin *Mary:* and after profeſſing to her, that *all angels and archangels and principalities humbly ſerve her*; that *all the high powers and celeſtial dominations obey her*; that *every angelical creature with a delightful voice proclaims her holy, holy, holy Mary, the virgin mother of God*; that *the glorious choir of apoſtles praiſes her*; that *the aſſembly of bleſſed martyrs glorifies her*; that *the whole celeſtial court honours her as the queen of heaven*; and after calling her

* Tibi omnes angeli & archangeli; tibi omnes principatus humiliati ſerviunt: tibi omnes poteſtates & ſupernæ virtutes; tibi omnes cœlorum dominationes obediunt: te cuncta angelica creatura delectabili voce proclamat, ſancta, ſancta, ſancta Maria, mater Dei & virgo: te glorioſus apoſtolorum chorus creatoris matrem collaudat: te martyrum cœtus beatorum Chriſti genitricem glorificat: te tota cœleſtis curia cœlorum reginam honorat: ——tu vena es miſericordiæ, tu refugium peccatoris.——Salva nos, populum ſervorum tuorum; ut ſimus participes hæreditatis tuæ: dignare, dulcis Maria, nunc & ſemper ſine delicto nos cuſtodire: miſerere noſtri, domina; miſerere noſtri: fiat miſericordia tua magna nobiſcum, quia, Maria, in te confidimus: in te, dulcis Maria, ſperavimus, ut nos defendas in æternum. Amen. *Hortulus animæ, ad uſum Romanum; Antuerp. ap. Plantin.* 1556. *pag.* 227, 228. 229.

the vein of mercy, and *the refuge of a ſinner*; the addreſs ends with theſe petitions: *ſave us, the people of thy ſervants; that we may be partakers of thy inheritance; vouchſafe, o ſweet Mary, now and always to keep us without ſin; have mercy upon us, Lady, have mercy upon us; let thy mercy be great towards us, becauſe, o Mary, we put our truſt in thee; in thee, o ſweet Mary, we have hoped, that thou maiſt defend us for ever. Amen.*

To the ſame purpoſe are numerous other prayers to the bleſſed virgin. One of which towards the end has theſe words: **I beſeech thee — reſcue and protect me from the puniſhments of hell, and make me partaker of celeſtial joys.* Another has the following. † *Comfort the ſinner; and give not thy honour to another, or to a cruel one, I beſeech thee, o queen of heaven. Have me excuſed before Chriſt thy ſon; whoſe anger I fear, and of whoſe fury I am afraid. For againſt thee only, o virgin Mary, have I ſinned: be not thou a ſtranger from me, o full of heavenly grace. Be thou the keeper of my heart: ſign me with the fear of God. Give me ſoundneſs of life, and decency of manners. Grant me to avoid ſins, and to love that which is juſt.* Another, which is call'd a recommendation to

* Me liberes & protegas à pœnis inferni: & participem me facias cœleſtium gaudiorum. *Hortul. anim. pag.* 227.

† Conſolare peccatorem: & ne tuum des honorem alieno aut crudeli; precor te, regina cœli. Me habeto excuſatum, apud Chriſtum, tuum natum: cujus iram expaveſco, & furorem pertimeſco. Nam peccavi tibi ſoli: o Maria virgo, noli eſſe mihi aliena, gratia cœleſti plena. Eſto cuſtos cordis mei: ſigna me timore Dei: confer vitæ ſanitatem; & da morum honeſtatem. Da peccata me vitare, & quod juſtum eſt amare. *pag.* 289.

to the bleſſed virgin, is as follows. O ‡ *virgin Mary, the hope of my ſoul, next to God: - - - - I beſeech thee to keep me from ſins, from ſcandals, from all human confuſion, from the wrath of the tremendous judgment, from unclean thoughts, from all mortal ſin, from ſudden and unexpected death, from all dangers of ſoul and body, of my reputation, and my ſubſtance: nor do thou ever ſuffer me ſo to ſin, as to loſe thy favour. Give me amendment of what is paſt, ſecurity of what is preſent, and cautiouſneſs about what is to come. Give me in this life a ready aſſiſtance: and do thou in the tremendous judgment ſpeak for me to thy ſon, our Lord Jeſus Chriſt. Amen.*

A great part of theſe prayers, 'tis evident, conſiſts of direct petitions to the virgin, for ſuch things as both ſcripture and reaſon teach us to ask of God only: tho' other parts go no further than to declare a confidence in her mediation for obtaining benefits. And to ſuch a monſtrous height were things carried in this reſpect, about the time when this creed of *Pius* IVth was framed; that whereas theſe prayers had been much uſed, and for that purpoſe publiſhed in books of devotion, particularly in the *Hortulus animæ*, printed by *Plantin* at *Antwerp*, 1566, from which I have here

‡ Spes animæ meæ poſt Deum, virgo Maria: - - - - precor te, ut ſerves me à peccatis, à ſcandalis, ab omni confuſione humana, ab ira judicii tremendi, ab immundis cogitationibus, ab omni mortali peccato, à ſubitanea & improviſa morte, ab omnibus periculis animæ, & corporis, honoris, & rerum mearum: nec unquam me tale permittas facere peccatum, quo gratiam tuam amittam. Da mihi de præteritis emendationem, de præſentibus cuſtodiam, de futuris cautelam. Da mihi in hac vita promptum adjutorium: eſto mihi in tremendo judicio prælocutrix apud filium tuum, Dominum noſtrum, Jeſum Chriſtum. Amen. *pag.* 266.

here tranſcribed them; his ſucceſſor, *Pius* V. thought fit to reform the *Office of the bleſſed virgin*, and, for the ſake of uniformity, as he himſelf declares in his conſtitution, publiſhed in the year 1571, and prefix'd to ſome editions of that *Office*, to forbid the uſe of any other than that which he himſelf ſet forth. Yet even in this *reformed Office* the following prayers remain upon record, not very different from thoſe already recited.

* *I beſeech thee, o holy Lady Mary, mother of God, - - - - conſolation of the deſolate, way of the wanderers, ſalvation of all that hope in thee, - - - - fountain of mercy, fountain of ſalvation and of grace, fountain of piety and of joy, fountain of life and of pardon; - - - - that with all the ſaints and elect of God thou would'ſt come and haſten to my help; in all my prayers and petitions, in all my ſtraits and neceſſities, and in all thoſe affairs, wherein I am to act or ſpeak or think any thing, all the days and nights and hours and moments of my life.*

‡ *O my holy Lady Mary: to thee, and to thy bleſſed protection, and ſingular cuſtody, and into the*

* Obſecro te, domina ſancta Maria, mater Dei - - - - conſolatio deſolatorum, via errantium, ſalus omnium in te ſperantium — fons miſericordiæ; fons ſalutis, & gratiæ; fons pietatis, & lætitiæ; fons vitæ, & veniæ: —— ut cum omnibus ſanctis & electis Dei venias, & feſtines, in auxilium & conſilium meum; in omnibus orationibus & petitionibus meis; in omnibus anguſtiis & neceſſitatibus meis; & omnibus illis rebus, in quibus ego ſum aliquid facturus, & locuturus, aut cogitaturus, omnibus diebus, ac noctibus, horis atque momentis vitæ meæ. *Offic. B. Mariæ Virg. Venet.* 1657. 8vo. *pag.* 473, &c.

‡ O domina mea ſancta Maria: me in tuam benedictam fidem ac ſingularem cuſtodiam, & in ſinum miſericordiæ tuæ, hodie, & quotidie, & in hora exitus mei, animam meam & corpus meum tibi commendo:

the boſom of thy mercy, I do this day, and every day, and in the hour of my departure, commend myſelf, my ſoul, and my body. All my hope, and my conſolation, all my ſtraits and miſeries, my life, and the end of it, I commit to thee; that by thy moſt holy interceſſion, and by thy merits, all my works may be directed and diſpoſed, according to thine and thy ſon's will. Amen.

* *O Mary, mother of God, and gracious virgin, true comforter of all the deſolate that cry unto thee: by that great joy, with which thou waſt comforted, when thou didſt know that the Lord Jeſus was riſen from the dead on the third day, not to ſuffer any more; be thou the comforter of my ſoul: and in the laſt day, when with my ſoul and body I ſhall ariſe, to render an account of all my actions, do thou vouchſafe to help me, with regard to him who is thy ſon, and the only begotten of God. By thee, o kind mother and virgin, may I be enabled to eſcape the ſentence of perpetual damnation; and with all the elect of God happily to attain eternal joys. Amen.*

There

commendo: omnem ſpem meam, & conſolationem meam; omnes anguſtias & miſerias meas, vitam, & finem vitæ meæ, tibi committo: ut per tuam ſanctiſſimam interceſſionem, & per tua merita, omnia mea dirigantur & diſponantur opera, ſecundum tuam, tuique filii voluntatem. Amen. *Offic. B. Mariæ virg. pag.* 481.

* O Maria, Dei genitrix, & virgo gratioſa; omnium deſolatorum ad te clamantium conſolatrix vera: per illud magnum gaudium, quo conſolata es, quando cognoviſti Dominum Jeſum die tertia à mortuis impaſſibilem reſurrexiſſe; ſis conſolatrix animæ meæ: & apud eundem, tuum, & Dei natum unigenitum, in die noviſſimo, quando cum anima & corpore ero reſurrecturus, & de ſingulis meis factis rationem redditurus, me digneris juvare. Perpetuæ damnationis ſententiam per te, pia mater & virgo, valeam evadere; &, cum electis Dei omnibus, ad æterna gaudia feliciter pervenire. Amen. *pag.* 482.

There is * another prayer ſtill retain'd in the ſame *Office*, addreſs'd to the virgin jointly with the evangeliſt *John*, and to the ſame purpoſe with the reſt, ſo far as the *recommending to them body and ſoul, and beſeeching them to be every hour and moment, both inwardly and outwardly, firm protectors, as well as kind interceſſors with God.* There remains likewiſe, in the ſame *reformed Office*, the *lamentation of the bleſſed virgin*: at the end of which are theſe words. ‡ *O virgin, let me be defended by thee in the day of judgment: grant that I may be guarded by the croſs of Chriſt; ſecured by his death, and cheriſhed by his grace: and when my body ſhall die, grant that the glory of paradiſe may be given to my ſoul. Amen.* And every one knows, that thoſe hymns are ſtill retained, in which among other addreſſes, are theſe that follow. ‖ *Mary, thou mother of grace, and ſweet parent of clemency; protect us from the enemy, and receive us in the hour of death. - - - -* † *Looſe the bands of the guilty; bring forth light to the blind; drive away all our evils; demand for us every bleſſing. - - - make us meek and chaſte, deliver'd from our faults.*

The

* Vobis duobus ego miſerrimus peccator commendo hodie corpus & animam meam: ut in omnibus horis atque momentis, interiùs & exteriùs, *firmi cuſtodes* & pii apud Deum interceſſores mihi exiſtere dignemini. *pag.* 477, 478.

‡ Per te, virgo, ſim defenſus in die judicii: fac me cruce cuſtodiri; morte Chriſti præmuniri; confoveri gratiâ: quando corpus morietur, fac ut animæ donetur paradiſi gloria. Amen. *pag.* 480, 481.

‖ Maria, mater gratiæ, dulcis parens clementiæ; tu nos ab hoſte protege; & mortis horâ ſuſcipe. *Offic. B. Mariæ virg. ad primam.*

† Solve vincla reis; profer lumen cæcis; mala noſtra pelle; bona cuncta poſce. —— nos, culpis ſolutos, mites fac & caſtos. *Offic. B. virg. ad veſperas.*

The *Hortulus animæ*, ſo far as relates to ſome prayers therein addreſs'd to the bleſſed Virgin, and others to fictitious ſaints, was ſuppreſs'd by the forementioned conſtitution of *Pius* V. But there are many of the like kind in that collection, which do not ſeem to be affected with this prohibition; addreſſed to ſaints, who are without all doubt acknowledged by the church of *Rome*, and prayed to in their public litanies; and containing direct petitions for ſpiritual and eternal benefits, as well as for interceſſion with God. To this purpoſe are thoſe petitions to the * patriarchs and prophets in general; *pray for my ſins*, and expel *intirely the darkneſs of error from my heart.* To the ſame purpoſe is that remarkable prayer to † St. *Philip. O holy Philip, apoſtle of our Lord; who didſt deſire of the only begotten Son of the Father, that he would ſhew the Father to thee and to thy aſſociates: I miſerable ſinner, covered with the filth of all crimes, intreat thee, that thou wouldſt deliver me from all damnation, and wrath to come; and wouldſt lead me, joyful and adorned with lamps, to the kingdom of glory.* To the ſame purpoſe, and ſome of them rather ſtronger, if poſſible, are the prayers to ‡ St. *James*, ‖ St. *Paul*, ** St. *Bartholomew*, St. *Simon*

N

* Obſecrate pro peccatis meis; expellite penitus caliginem cordis mei. *Hortul. anim. pag.* 295.

† Sancte Philippe, apoſtole Domini; qui ab unigenito Patris Filio eundem Patrem tibi & ſociis tuis oſtendi petiſti: te miſer ego peccator, omnium criminum ſordibus obvolutus, deprecor, ut me ab omni damnatione & à ventura ira liberes, & lampadibus ornatum & lætum ad regnum gloriæ perducas. *pag.* 296.

‡ Sancte Jacobe Alphei: per gratiam, qua frater Domini vocari meruiſti, te deprecor: ut me à præſenti flagello, à conſuetudine peccandi,

‖ *Hort. anim.* pag. 298. ** pag. 299.

* St. *Simon* the *Canaanite* and St. *Jude*, † St. *Andrew*, and St. *Thomas*, the ‡ rythmical prayer to all the apoſtles; and many others, too tedious to enumerate.

Now if you aſk, what foundation there is for theſe things; what ground for a chriſtian's profeſſing as an article of his faith, *that ſaints are to be worſhiped and prayed to, and that they offer up prayers to God for us:* it muſt be reſolved wholly into the authority of the church, and *the commandment of men*; for the ſcripture teaches us quite another doctrine. The rule of the new teſtament is, that we worſhip and pray to God alone, in the name of his Son Jeſus Chriſt. This appears by the directions given by our Lord himſelf to his apoſtles, a little before his aſcenſion into heaven, and with a view to it, *John* XVI. 23. where the two verbs ἐρωτάω and αἰτέω ſeem to be uſed in the ſame ſenſe. *In that day ye ſhall aſk me nothing:* ---- *whatſoever ye ſhall aſk the Father in my name, he will give it you.* And again, ver 26. *At that day ye ſhall aſk in my name:* [αἰτήσεσθε] *and I ſay not unto you that I will pray the Father for you; for the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God.* In theſe paſſages our Lord ſpeaks very plainly his mind,

candi, ab immunditia cordis & corporis, & à ventura ira liberes; & auream coronam mihi reddas, quæ variis gemmarum floribus fulgeat, ac cœleſti lumine ſplendeſcat. In *Engliſh* thus. *O holy James, the ſon of Alpheus: by that grace, whereby thou didſt attain to become the brother of our Lord, I beſeech thee to reſcue me from the preſent ſcourge, from the habit of ſinning, from uncleanneſs of heart and body, and from the wrath to come; and to grant me a golden crown, ſparkling with various flowers of gems, and ſhining with a heavenly light.* pag. 296, 297.

* *pag.* 300. † p. 301. ‡ p. 303, 304.

mind, that his diſciples ſhould *pray to the Father in his name.* But tho' he encourages them to hope for his interceſſion with the Father; yet he is far from giving poſitive directions for their praying even to himſelf for that interceſſion. Much leſs therefore can it be his mind, that his diſciples ſhould pray to angels and departed ſaints, and truſt to their interceſſion; even ſuppoſing it were certain that they ſee our condition, and hear the prayers offered to them: and much leſs ſtill, that direct petitions ſhould be offered to them, for deliverance from all evils, and for the happineſs of eternal life. Even the making them mediators is utterly inconſiſtent with the plain declaration of the apoſtle, 1 *Tim.* II. 5. that *there is one God, and one mediator between God and men, the man Chriſt Jeſus*; and inconſiſtent with thoſe paſſages before cited, where Chriſt directed his diſciples *to pray to the Father in his name*, and left no room for the name of any other mediator beſides himſelf: much leſs did he leave room for offering up petitions to ſaints or angels, for thoſe ſpiritual bleſſings, which God alone diſpenſes through the mediation of his Son. Let it therefore be ever ſo confidently * denied, *that by praying to ſaints the papiſts mean addreſſing to them as diſpoſers of grace or glory:* yet we ſee it is common in the *Romiſh* church to pray to them directly *for purity of heart and life*, for *deliverance from wrath to come*, and for *a happy immortality*; beſides the praying to obtain theſe bleſſings *through their merits and interceſſion.*

I have been ſo large upon the former part of

* Grounds of cath. doct. pag. 42.

this article, that proteſtants might ſee, by the examples produced, what they would ſcarce have believed, had it been only related in a general way.

As to the latter part, *the veneration paid to the reliques* of ſaints: it is no wonder that the prieſts do all that lies in their power to encourage the people in it, becauſe of the immenſe gains which themſelves receive from it: an argument, which we have reaſon to believe is of much greater force with them, than that which the ſynod of *Trent* (*Seſſ.* XXV.) pretends to be moved by; which is, *that the bodies of the ſaints have been temples of the holy Ghoſt.* However, even this will never juſtify that ſuperſtitious veneration of the ſuppoſed remains of dead ſaints, with which the church of *Rome* abounds. The whole depends upon *the commandments of men*, inſtead of the authority of God. Yet for all theſe things the *Romaniſts* pretend to bring arguments from ſcripture.

For the veneration of reliques, they have † recourſe to 2 *Kings*, XIII. 21. where we are told of a dead man raiſed to life by the bones of the prophet *Eliſha*. But they ought to remember at the ſame time, that we have no account of any worſhip paid to theſe dead bones; nor any direction or encouragement for ſuch worſhip, in this, or in any other text whatever. On the contrary we are aſſured, in the caſe of another extraordinary prophet, that is, *Moſes*; that *God buried him* in ſuch a manner, *that no man knoweth of his ſepulchre unto this day*; *Deut.* XXXIV. 6. And it ſeems,

† Grounds, pag. 46.

ſeems, with good reaſon, to be generally believed, that this was on purpoſe to prevent that ſuperſtitious veneration, which the *Iſraelites* might have been in danger of ſhewing to his dead body. As to the* *carrying from the body of* Paul *handkerchiefs and aprons to the ſick, and the diſeaſes thereupon departing from them, and evil ſpirits going out of them*; *Acts* XIX. 12. that is likewiſe an inſtance of the wonderful power of God, and a teſtimony of his approving the doctrine which *Paul* preached. But the very ſilence concerning any veneration paid to the *handkerchiefs* and *aprons* themſelves, concurs with common ſenſe to aſſure us, that no *veneration* was or ought to be paid to them.

For the veneration of ſaints and of angels, the author of *the* † *Grounds* produces a number of texts, ſignifying that *they are honoured of God:* all which we acknowledge, as well as the papiſts, and yet dare not worſhip them. Many of the texts relate only to angels, their dignity and office of miniſtring: which will never prove that they ſhould be worſhiped, while God himſelf has given no direction or allowance for that purpoſe. As to *Rev.* II. 26, 27. and V. 10. they are figurative expreſſions, relating to the happineſs and glory of ſome future ſtate; but no manner of foundation for preſent worſhip to departed ſaints. As to the quotation from *Exod.* XXIII. 20, 21. and *Joſh.* V. 14. 15. our author would do well to conſider, whether they were not meant concerning the *Logos*, the Son of God. Certain it is, that the latter of them

* Grounds, pag. 46. † pagg. 38, 39, 40.

them was ſo expounded by * *Euſebius*; and before him, by † *Juſtin Martyr*: and I think with great probability of truth. As for the Virgin *Mary*'s ſaying, *Luke* I. 48. *From henceforth all generations ſhall call me bleſſed*: it plainly means, that all generations would pronounce her happy, and *highly favoured of God*; as the Angel in his ſalutation, ver. 28. declared her to be: and yet it gives her no title to religious worſhip. Nor will the diſtinction between the honour ſaid to be given to her and other ſaints, and that which is given to God, excuſe the papiſts from the charge of idolatry, any more than it would excuſe the heathens: many of whom plainly ſhewed, that they acknowledged one ſupreme deity, at the ſame time that they paid religious worſhip to their dead heroes.

But it is ‡ alledged, that the 'ſaints and angels pray for us.' And in proof of this we are refer'd to the angel's prayer for *Jeruſalem*, *Zech.* I. 12. In anſwer to which it is ſufficient to ſay; that this prayer was delivered in company and converſation with the prophet; and that the prophet did not pray to him to offer up that prayer. It is likewiſe alledged, from *Rev.* V. 8. and VIII. 4. that *the four living creatures and the twenty-four elders fell down before the Lamb, having every one of them harps and golden vials, full of odours, which are the prayers of the ſaints*: and *that the ſmoak of the incenſe, with the prayers of the ſaints, aſcended up before God, out of the Angel's hand.* Now, with regard to both theſe, it is ſufficient to

* Hiſt. eccleſ. lib. I. cap. 2. † Dial. cum. Tryph. edit. Pariſ. 1615. pag. 286. ‡ Grounds, pag. 40.

to ſay; that paſſages of ſuch a myſtical nature ought never to be brought for vindication of a practice, which is contrary to the tenor of plain ſcripture. Particularly with regard to the latter, it appears probable from ver. 3. immediately preceding, that the angel ſpoken of was the Son of God himſelf, *the one* and only *mediator between God and men.* And with regard to the former paſſage: the *four living creatures and twenty-four elders* ſeem deſigned to repreſent all the ſaints in general, offering up their own prayers and thankſgivings; not the ſaints in heaven praying for the ſaints on earth.

The argument taken from the * care and concern of the ſaints above for their brethren upon earth, and from the continuance of their charity, gives no more reaſon for our praying to them to pray for us, than it would for a man in the moſt ſouthern part of *England* to call out to a pious and loving friend in the north of *Scotland*, to pray for him. As for *the rich glutton in hell, his petitioning in favour of his five brethren upon earth:* that is manifeſtly no more than a figure of ſpeech, ſuited to the parable, of which it is a part; and deſigned by our Saviour to introduce the obſervation, that no endeavours of others can do us good, if we do not take care of our ſelves, in attending to that diſpenſation by which we ſhall hereafter be judged. The prayer of *the ſouls of the martyrs*, for juſtice againſt their perſecutors, is alike figurative; and taken from a book, which is figurative almoſt throughout: nor can it be deſigned for any thing more, than to

* Grounds, pag. 41.

to ſignify, that divine juſtice will certainly overtake cruel perſecutors, ſuch as are the leading men of the church of *Rome*; concerning whom in particular it ſeems intended. And as to the words of our Lord, *Luke* XVI. 9. they are plainly meant in general concerning the future rewards of benevolence: and the expreſſion, [*that they may receive you into everlaſting habitations*] ſignifies no more, accordingly to the well known phraſeology of the eaſtern countries, than [*that ye may be received*] or, [*ye ſhall be received*] *into everlaſting habitations:* nor does it contain any intimations of being helped to heaven by thoſe who get there before us.

The texts produced, pag. 42. in behalf of the *invocation of ſaints*, are all quoted to no purpoſe; becauſe there is in no part of ſcripture any direction to pray to the ſaints in heaven for their interceſſion, tho' there are many directions to chriſtians to intercede for one another here upon earth. And the difference of the circumſtances cuts off any pretence of arguing from the one to the other. Mutual interceſſion for each other here below is a ſpur to mutual beneficence; and anſwers other good purpoſes, which are not likely to be anſwered between perſons who have no opportunity of converſing together, or knowing one another's minds: beſides that in many ſcripture inſtances there are plain directions from God, for men to deſire their brethren here below to pray for them; but nothing like it with regard to ſaints in heaven. And farther, by reaſon of the difference of circumſtances, there is no praying to them from earth to heaven, without making

them

them mediators, to the diſparagement of *the one* only *mediator, Jeſus Chriſt:* of which there is no danger in deſiring the prayers of any particular perſon or congregation here upon earth. And, whatever was the *deſign* of the *Romiſh* doctrine of the invocation of ſaints; it is evident *in fact*, that the common people in that church do, in purſuance of it, apply to the mediation of the ſaints much more than to that of Jeſus Chriſt; and entertain falſe and pernicious ſentiments of the divine being, as almoſt inacceſſible and inexorable, or at leaſt as wanting continual ſolicitations from all the ſaints about his throne, to be kind to their brethren upon earth. Moreover it takes for granted a ridiculous round of prayers, and of informations relating to thoſe prayers; all inconſiſtent with the tenor of ſcripture doctrine; and all upon the ſuppoſition, that they have knowledge of our addreſſes, which we have no manner of reaſon to believe they have.

For, what if *there is* * *joy in the preſence of the angels of God, over one ſinner that repenteth? Luke* XV. 10. If theſe and the like expreſſions were not deſigned to be figurative and hyperbolical, it is eaſy to anſwer; that the angels have their knowledge, and conſequently the occaſion of their joy, by immediate revelation from God. And the ſame is true concerning thoſe two paſſages in the *Revelation*; XI. 15. XIX. 1, 2. What if at the reſurrection the ſaints ſhall be *equal to the angels*; *Luke* XX. 36. or *like unto the angels?* Forbear worſhiping them till that time: and you will then clearly ſee, that neither

* Grounds, pag. 44.

the one nor the other are to be worſhiped. And ſo indeed you may now, if you will but take the ſcripture for your guide: which particularly warns you, to *let no man beguile you of your reward, in a voluntary humility, and worſhiping of angels*; *Col.* II. 18. Surely then he muſt be much more a volunteer in worſhip, who will offer that to ſaints, which is forbidden to be offered to angels.

But how indeed ſhould either ſaints or angels know what paſſes here upon earth, without immediate revelation from God? How can they be ſenſible of the ſeveral addreſſes made to them in heaven, by their worſhipers in all parts of the chriſtian world; unleſs you will acknowledge they are themſelves poſſeſſed of divine perfections, ſuch as omnipreſence, omniſcience, and ſearching of the heart? And how will that conſiſt with the honour which is due to God alone? This one thought is a ſufficient anſwer to all the * reaſonings drawn from *the light of glory*, enjoy'd by the ſaints and angels in heaven; and all the reflexions upon any texts of ſcripture relating to it.

As for the example of *Jacob*, *Gen.* XLVIII. 15, 16. the very recital of the words, I think, plainly ſhews it was the Son of God himſelf, and not an ordinary angel, who is there ſpoken of. *God, before whom my fathers,* Abraham *and* Iſaac, *did walk; the God, who fed me all my life long unto this day; the angel, who redeemed me from all evil, bleſs the lads.* And the ſame appears to have been *the angel*, to whom *Jacob wept and made ſupplication*; *Hoſea* XII. 4. As

* Grounds, pagg. 44, 45.

As for the benediction, *Rev.* I. 4. in the name of *the ſeven ſpirits before the throne*: I cannot ſee that it includes any more, than that they were to be the miniſters of that *grace and peace*, which proceed originally from God; or that it can be any foundation of invocating them with religious worſhip.

But how will the *Romaniſts* account for that remarkable example on the other ſide of the queſtion; that of the apoſtle *John?* who, when through the exceſſive glory of the viſion he had received, he *fell down at the feet of the angel* from whom he received it, met with this reproof from him: *See thou do it not: I am thy fellow-ſervant, and of thy brethren, who have the teſtimony of Jeſus: worſhip God.* The apoſtle is here told by an angel, that he muſt *worſhip God*, in oppoſition to the thought of *worſhiping angels:* and the reaſon for it is, becauſe angels are only *fellow-ſervants with thoſe who have the teſtimony of Jeſus.* This ſingle text, one would think, ſhould be ſufficient, with thoſe who have any regard to ſcripture, to overthrow the worſhip of angels and ſaints. But notwithſtanding all that can be ſaid againſt this practice, the church of *Rome* is reſolved to retain it: and in order thereto has ſet up her own authority againſt the authority of God.

The ſame is to be ſaid concerning the next article.

IX. *I do moſt firmly aſſert, that the images of Chriſt, and of the mother of God, always a virgin, and alſo of other ſaints, ought to be had and retained: and that due honour and veneration ought to be given to them.*

But what is this *due veneration?* If it is to be underſtood by the conſtant practice of the *Romiſh* church, (notwithſtanding all their pretences of a deſire to * remove ſuperſtition, and notwithſtanding the ſubterfuge of a *relative honour*, and the laboured diſtinction between λατρεία and δουλεία) it is a direct and poſitive *worſhip* of the images themſelves. And what if the worſhiper does not expreſsly ſay to the image itſelf, *I worſhip thee:* yet if he is directed to pray to it, to profeſs his hope and truſt in it, and all this is to be attended with the ſolemnity of bowing to it, lighting candles, and burning incenſe before it; what difference is the common people likely to make in their minds between this and real *worſhip?* And yet all this worſhip is, by the direction of the *Romiſh* church, paid to

* Concil. Trident. Seſs. XXV.

to a *crucifix*, in the following words of their Breviary, appointed to be uſed on the evening before paſſion Sunday:† *Hail o croſs, my only hope: do thou, in this paſſion-ſeaſon, increaſe grace to the pious, and blot out the crimes of the guilty.*

This is a ſtated public act of devotion in the church of *Rome*. And therefore it is ſurprizing, that the author of *the Grounds* ſhould abſolutely * deny 'that the papiſts pray to images; and 'that he ſhould appeal to common ſenſe, and 'to the *Doway* catechiſm, as teaching them, 'that *images can neither ſee nor hear, nor help us.*' Hence it appears however, that to ſerve the intereſts of mother church, papiſts can allow themſelves to practiſe, publicly and ſtatedly, what they acknowledge to be contrary to their own approv'd religious inſtructions, and to common ſenſe. He tells us, in the ſame page, that 'papiſts are not 'taught to put truſt and confidence in images, 'as the heathens did in their idols; but are ex-'preſsly taught the contrary by the council of '*Trent.*' And it is certain, that the ‡ council of *Trent*, in the XXVth. ſeſſion, whatever their deſign was, does ſpeak to this purpoſe. But why then is this public act of worſhip continued? Why is every worſhiper ſtill directed and obliged to

† O crux, ave, ſpes unica: hoc paſſionis tempore, piis adauge gratiam, reiſque dele crimina.

* pag. 47.

‡ Non quod fiducia in imaginibus ſit figenda, veluti olim fiebat à gentibus, quæ in idolis ſpem ſuam collocabant. *Concil. Trid. Seſſ.* XXV. *de venerat. ſanctor. & imag.*

to ſay, *hail, o croſs, my only hope*; and expreſsly to *pray* to it for *grace* and *pardon? Thomas Aquinas* acted a much more honourable part, than either this author or the council itſelf, when, diſcourſing on this very ſubject, he ſaid: ‡ 'We 'yield the worſhip of *latria*, [that is, *we 'yield divine worſhip*] to that, in which we 'place the hope of ſalvation. But we place the 'hope of ſalvation in the croſs of Chriſt. For 'the church ſings, *hail, o croſs, our only hope: 'do thou, in this paſſion-ſeaſon, increaſe righteouſ-'neſs to the pious, and grant pardon to the guilty.* 'Therefore the croſs of Chriſt is to be adored 'with the adoration of *latria*.' ----- And again: 'It is adored with the ſame adoration as Chriſt 'himſelf; that is, with the adoration of *latria*. 'And for this reaſon we ſpeak to the croſs, and 'pray to it, as to him who was crucified.'

As to the *images of the virgin* Mary *and other ſaints*; it is notorious, that there is in the church of *Rome* ſuch a veneration paid to them, as the ſcripture no where allows to the perſons themſelves whom they repreſent. It is no wonder therefore, that in that church images of God the Father and

‡ Illi exhibemus latriæ cultum, in quo ponimus ſpem ſalutis: ſed in cruce Chriſti ponimus ſpem ſalutis: cantat enim eccleſia; *O crux, ave, ſpes unica: hoc paſſionis tempore, auge piis juſtitiam, reiſque dona veniam.* Ergo crux Chriſti adoranda eſt adoratione latriæ. *Aquin. ſum. part.* III. *qu.* 25. *art.* 4.

Adoratur eadem adoratione cum Chriſto, ſc. adoratione latriæ: & propter hoc etiam crucem alloquimur & deprecamur, quaſi ipſum crucifixum. *Ibid.*

and of the bleſſed Trinity ſhould be allowed; and that the author, I have ſo often referred to, ſhou'd think himſelf obliged to palliate theſe things, at the ſame time that he obſerves * 'their profeſſion 'of faith makes no mention of ſuch images.' But his argument from the title of *the Ancient of days*, aſcribed to the Moſt High, *Dan.* VII. 9. will never juſtify the painting God the Father under the figure of an old man: eſpecially after that expreſs charge of *Moſes* to the *Iſraelites*, *Deut.* IV. 15, 16. *Take ye therefore good heed to yourſelves; for ye ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in Horeb out of the midſt of the fire: leſt ye corrupt yourſelves, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female.* And as for painting the Holy Ghoſt under the ſimilitude of a dove: there is no foundation for that in the text cited to ſupport it. For St. *Matthew*, III. 16. ſays only, that at the baptiſm of Chriſt *the holy Ghoſt deſcended like a dove, and lighted on him*; that is, deſcended as a dove deſcends: whence it is probable, that a bright luminous appearance deſcended and hovered over our Saviour's head: but nothing more can be certainly concluded from the words.

I ſhall conclude my remarks on this article with quoting the curſes of the ſecond council of *Nice* againſt thoſe who diſapprove the ſubject of it. Beſides their † repeated exclamations; *we receive*

* Grounds, pag. 49.

† Ἡ ἁγία συνόδ⟨ος⟩ ἐξεβόησεν ——— ἡμεῖς πὰς παῖδας εἰκόνας ἀσπαζόμεθα· [pag. 592. ἀποδεχόμεθα] ἡμεῖς τοὺ μὴ ὄντως

receive and ſalute the venerable images; we ſubject to a curſe thoſe who are otherwiſe minded; a curſe to thoſe, who take the ſayings of holy ſcripture againſt idols, as ſpoken of the venerable images; a curſe to thoſe who do not ſalute the holy and venerable images; a curſe to thoſe who call the ſacred images idols: beſides theſe exclamations, I ſay, the † addreſs of the council, with the patriarch *Taraſius* at their head, to the emperor *Conſtantine* and his mother *Irene*, very fully expreſſes their ſenſe, in the following words. *'Tis manifeſt, that it is confeſſedly and without doubt acceptable and well pleaſing to God, to adore and ſalute the imaged repreſentations of the œconomy * of our Lord Jeſus Chriſt, and of the undefiled*

ἔχοντας ἀναθέματι καθυποβάλλομεν· τοῖς ἐκλαμβάνουσι τὰς θείας γραφὰς ῥήσεις τὰς κατὰ τῶν εἰδώλων, εἰς τὰς σεπτὰς εἰκόνας, ἀνάθεμα· τοῖς μὴ ἀσπαζομένοις τὰς ἁγίας καὶ σεπτὰς εἰκόνας, ἀνάθεμα· τοῖς ὀνομάζουσι τὰς ἱερὰς εἰκόνας εἴδωλα, ἀνάθεμα. Concil. Nicæn. II. apud Labbé, tom. VII. pag. 576, 592.

† Ὁμολογουμένως καὶ ἀναμφισβητήτως ἀποδεκτὸν καὶ εὐάρεστον εἶναι [θεόθεν] ἐνώπιον τοῦ Θεοῦ, τὰς εἰκονικὰς ἀναπαραστάσεις τοῦ τε οἰκονομίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῶν ἀχράντων ἱστοριῶν καὶ ἀοὶ παρθένου Μαρίας, τῆς τε τιμίων ἀγγέλων, καὶ πάντων τῶν ἁγίων, προσκυνεῖν καὶ ἀσπάζεσθαι. Καὶ εἴ τις μὴ ἔστιν ἔχει, ἀλλ' ἀμφισβητεῖν καὶ νοσεῖ περὶ τῶν σεπτῶν εἰκόνων προσκυνήσιν· ἔστω ἀνάθεμα παρὰ τῶν ἁγίων καὶ οἰκουμενικῆς συνόδου. pag. 584.

* *The oeconomy of our Lord Jeſus Chriſt.* This phraſe is explain'd in the confeſſion of *Baſil*, biſhop of *Ancyra*, preſented to this ſame ſynod, as ſignifying the manhood of our bleſſed Saviour; *that diſpenſation of our Lord Jeſus Chriſt, whereby for our ſalvation he became man.* Ibid. pag. 57.

defiled mother of God, and ever-virgin Mary, of the honourable angels, and of all the ſaints. And if any man does not hold this, but doubts and ſickens concerning the adoration of the venerable images: him our holy and oecumenical ſynod anathematizes. The council here is very poſitive, that the practice ſpoken of is *confeſſedly and without all doubt well pleaſing to God*; though throughout the whole ſeries of their acts it appears, that there were many who believed it highly *diſpleaſing* to him; which was indeed the occaſion of their often repeated curſes. But if they themſelves were ever ſo well ſatisfied in worſhiping images: yet methinks it was unmerciful to put all thoſe under a ſolemn curſe, who ſhould ever have a *doubt* or *qualm* in their mind about it; eſpecially ſince they tell us almoſt in the ſame breath, in which they pronounce the curſe, that ‡ *Anathema is no other than a ſeparation from God.* But thus *the holy ſynod* has decreed.

In the tenth article, the believer of pope *Pius*'s Creed is taught to ſay:

X. *I do alſo affirm, that the power of Indulgences was by Chriſt left in the Church; and that the uſe of them is very ſalutary to the chriſtian people.*

‡ Τὸ ἀνάθεμα οὐδὲν ἕτερόν ἐστιν, ἢ χωρισμὸς ἀπὸ Θεοῦ. pag. 584.

Now concerning this article it may very ſafely be affirm'd, that it is much more beneficial to the prieſt, than to the people. To the prieſt indulgences are of great advantage, in this reſpect, that they bring him in much riches. But to the people they are evidently hurtful, both in the concerns of this world, and of that which is to come. With their worldly ſubſtance they pay dear for that, which has an evident tendency to the ruin of their ſouls. For, what other tendency can there be in a man's believing, that for money he can purchaſe a pardon, not only for ſins paſt, but for ſuch as he ſhall commit in time to come; whatever his own wicked heart is inclined to commit, or whatever he may be drawn into, by venturing in the way of the moſt dangerous temptations? What man eſpecially, who has plenty of this world's good, will ever lay that reſtraint upon his affections, in which the very eſſence of religion and virtue conſiſts; what regard can be had to the declarations of God's diſpleaſure againſt ſinners, and his reſolution to puniſh them with a final ſeparation from his favour; if men can be brought to believe, that he has put it in the power of their fellow-creatures to abſolve them beforehand, or to enable them to abſolve themſelves? And what gave them the confidence to affirm, that *Chriſt left this power of indulgences in the church?* A power he has certainly left, of declaring the forgiveneſs of the truly penitent. But if he has left the real power of forgiving ſins, to prieſt, or pope, or to any man,

or

or body of men in the world, to be diſpoſed of at their will and pleaſure; he has thereby put it out of his own hands, and even out of the hands of the Father too. And if any man can by the authority of the church be perſuaded to interpret ſcripture in this ſenſe; I ſhall never wonder at any abſurdities or immoralities he may be guilty of.

The papiſts indeed, when they think it may ſerve their turn, particularly when they are endeavouring to make converts among proteſtants, 'deny that they mean by indulgences a leave to 'commit ſin, or pardon for ſins to come.' And this is particularly denied by the author of *the Grounds of catholic doctrine*, pag. 49. But to what purpoſe is it to deny theſe things? What if this *leave to commit ſin*, or *pardon for ſins to come*, is not expreſsly ſet down in the words of the Indulgence itſelf? Yet if proviſion be made, whereby a man may, for a certain ſum, ſecure an indulgence for any ſin he ſhall commit; does it not come to much the ſame thing? The council of *Trent* acknowledges, * *that Chriſt has left to the church the power of beſtowing indulgences:* and 'tis well known, that the popes, from age to age, take into their own hands the exerciſe of this *power*. And according to this conſtitution of things it follows, as † *Thomas Aquinas* honeſtly owns; that 'tho' the man who takes out an in-

* Seſſ. XXV. continuat. die 4. Decemb.

† Dicendum, quòd ille qui indulgentias ſuſcipit, non abſolvitur ſimpliciter loquendo, à debito pœnæ; ſed datur ſibi unde debitum ſolvat. Aquin. *ſum. ſuppl. tertiæ partis, qu.* XXV. *art.* 1.

'dulgence is not ſtrictly ſpeaking thereby abſol-
'ved from the debt of puniſhment; yet there is
'that given to him, whereby he may abſolve
'himſelf.' And the ſame author aſſures you;
* that 'indulgences are ſometimes ſo given, that
'he who aſſiſts in erecting a fabric, ſhall have the
'third part of his ſins remitted: ſometimes ſo,
'that he who goes to a certain church, ſhall have
'ſeven years of pardon: and that if in any
'church there is a perpetual indulgence, as, in
'St. *Peter*'s church, an indulgence of 40 days;
'then, ſo often as any one goes there, ſo often
'he obtains the indulgence.' Now is not this in effect *a leave to commit ſin*, or *a pardon beforehand*; when a man knows he has nothing elſe to do, but to get within reach of ſuch a church, when he wou'd commit his intended villany; or, as ſoon as it is over, go and purchaſe *a ſeven years pardon*, or *a pardon for the third part of all his paſt ſins?* But ſtill, this was doing buſineſs only by piece-meal. And therefore the popes thought fit to grant *plenary indulgences for all ſins*; and that upon a great variety of occaſions, ſuited to the various taſtes and circumſtances of the people. Out of a conſiderable number of inſtances cited by a † *Romiſh* author, I ſhall only mention a few.

* Aliquando datur indulgentia, quòd qui dat auxilium ad aliquam fabricam erigendam, tertiam partem remiſſionis peccatorum conſequatur. — Quandoque datur hoc modo indulgentia, quòd qui vadit ad aliquam eccleſiam, ſeptem annos remiſſionis conſequatur. *Ibid. art.* 2. — Si in aliqua eccleſia ſit indulgentia perennis, ſicut in eccleſia B. Petri, 40 dierum; tunc quoties aliquis vadit, toties indulgentiam conſequitur. *Ibid. conclus. ad quartum.*

† Plenaria indulgentia datur ſolum à ſummis pontificibus: quod ſit diverſimodè. Aliquando enim datur utiliter omnibus certum locum

few. ‘ Sometimes a plenary indulgence is given ‘ profitably to all who ſhall viſit a certain place; ‘ and given ſimply, that is, for all time; as it ‘ is commonly ſaid concerning the viſiters of our ‘ Lord's ſepulchre. - - - Sometimes it is given to ‘ all who viſit a certain place on a certain day ‘ within the year: as it is granted to the church ‘ of St. *Mary*. - - - Sometimes it is granted to all ‘ who ſhall perform a certain work: *e. g.* ſuch ‘ as ſhall take the croſs, and go to war againſt ‘ the infidels; whether they go in perſon, or ſend ‘ warriors, or give a certain ſum of money, by ‘ way of alms, for ſuch a work, *or for ſome other* ‘ *pious buſineſs.*’ A famous example of plenary indulgence may be ſeen in the † Canon Law, granted by pope *Boniface* VIII. to all ſuch as ſhou'd, in the firſt year of each century, viſit the churches of St. *Peter* and St. *Paul*. The words are: *We ſhall and do grant, not only full and larger, but the fulleſt pardon of all ſins.* Which is confirm'd in the next chapter by *Clement* VI. who reduces the jubilee to every fiftieth year; and includes the church of *Lateran*. His words are: *Decreeing - - - - that they who ſhall, for*

cum viſitantibus; ſimpliciter, i. e. pro omni tempore: ſicut communiter dicitur de viſitantibus ſepulchrum Domini. — Aliquando datur indulgentia plenaria omnibus viſitantibus certum locum certa die infra annum; ut conceſſum eſt eccleſiæ S. Mariæ. —— Tertio modo datur indulgentia plenaria omnibus facientibus certum opus: puta aſſumentibus crucem ad bellandum contra infideles; vel euntibus, vel mittentibus bellatores contra illos; vel dantibus certam ſummam pecuniæ eleemoſynaliter pro tali opere, *vel alio pio negotio.* Antonin. Repertor. part. I. tit. 10. ſect. 4.

† Non ſolùm plenam & largiorem, imò pleniſſimam omnium ſuorum concedemus, & concedimus, veniam peccatorum. *Lib.* V. *extrav. commun. tit.* 9. *cap.* 1.

for devotion's ſake, viſit theſe churches, ſhall obtain the fulleſt pardon of all their ſins.

It is ſurprizing, that a mortal man ſhou'd ever dare to *decree* in this manner: or to ſay, as *Boniface* does, *We grant the fulleſt pardon of all ſins.* But, from one degree to another, this matter was at length carried to ſuch an extravagant height, that it is no great wonder, that the doctrine of indulgences ſhou'd, under the hand of God, prove the immediate occaſion of the Reformation. If the council of *Trent*, by reaſon of the ſcandal which this doctrine brought upon their church, did * ordain, 'that abuſes ſhou'd be 'corrected, and evil lucre aboliſhed;' it has ſtill for want of being particular enough, left room for the return of moſt, if not all, the abuſes and ſcandals which this doctrine ever introduced.

And even the author of *the Grounds of catholic doctrine*, when he quotes ſcripture, to prove that Chriſt has left the power of indulgences in the church, does it in ſuch a manner, as if he wou'd have us expect from them the real pardon of ſin; tho' he had before † told us, that by indulgences he meant no more, than 'a releaſing of 'the debt of temporal puniſhment.' He ‡ produces in particular the words of Chriſt to *Peter*, *Mat.* XVI. 19. (the ſame text which he had ‖ before quoted to prove, 'that ſuch ſins as exclude 'from the kingdom of heaven cannot be remitted 'independently of the keys of the church') *I will give unto thee the keys of the kingdom of heaven: and*

* Seſſ. XXV. Decemb. 4. decr. de indulg.

† pag. 49. ‡ pag. 50. ‖ pag. 22.

and whatſoever thou ſhalt bind on earth ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth ſhall be looſed in heaven. But it is evident, in the firſt place, that this power, whatever it was, was not in theſe words given to the church, but to *Peter.* It is further evident, from the context, wherein *Peter* had confeſs'd *that Jeſus was the Chriſt, the Son of the living God,* and Chriſt had aſſured him *that upon that rock he would build his church;* it is evident, I ſay, from this context, that the power of *binding and looſing* related to the awful effects of his preaching Chriſt's doctrine, by the immediate direction and aſſiſtance of the holy Ghoſt. And the ſame power, deſcribed in the like figurative manner, Chriſt gave to all the reſt of the apoſtles, *Joh.* XX. 22, 23. when he breathed on them, and ſaid, *Receive ye the holy Ghoſt: whoſeſoever ſins ye remit, they are remitted unto them; and whoſeſoever ſins ye retain, they are retained.* That this is the true meaning of the words in St. *Matthew,* appears by the promiſe in the beginning of the verſe; *I will give unto thee the keys of the kingdom of heaven;* which was made good in *Peter*'s having the honour to open the doctrine of the kingdom of heaven, by being the firſt perſon who preached the goſpel after Chriſt's reſurrection. There is therefore nothing of popiſh indulgences in the caſe; nothing relating to the power of releaſing the debt of temporal puniſhment: much leſs is there any thing like the real power of forgiving ſuch ſins as exclude from the kingdom of heaven; otherwiſe than as *Peter* was impowered and directed to preach that goſpel, which ſhou'd

ſhou'd have this happy effect on thoſe who embraced it.

As to the words of St. *Paul*, 2 *Cor.* II. 10. the *forgiveneſs* there ſpoken of will do no ſervice to the church of *Rome* in her doctrine of indulgences, till that church can prove ſhe has the ſame power, by which the apoſtle did what he there ſpeaks of. For the right underſtanding of this text 'tis neceſſary to go back to the former epiſtle to the *Corinthians*. Where we find: that a certain perſon in the church of *Corinth* had been guilty of a very foul and grievous crime: that this had been too much connived at: and that the apoſtle thought fit hereupon to exerciſe that extraordinary power, which by the immediate gift of the holy Ghoſt was conferred upon him, of ſolemnly *delivering* the man *unto Satan, for the deſtruction of the fleſh, that his ſoul might be ſaved in the day of the Lord*; that is, of inflicting ſome dreadful judgment or calamity upon his body, that by reflecting upon this immediate and viſible hand of God he might be brought to a better mind, as by the event it appears he was. Read only the apoſtle's words to the church of *Corinth*, (for it was upon their pronouncing the judgment, that it was to take effect) and you will plainly ſee that this was the caſe. 1 *Cor.* V. 3, 4, 5. *I verily, as abſent in body, but preſent in ſpirit, have judged already, as though I were preſent, concerning him who hath ſo done this deed: In the name of the Lord Jeſus Chriſt, when ye are gathered together, and my ſpirit, with the power of the Lord Jeſus Chriſt; to deliver ſuch a one unto Satan, for the deſtruction*

of

of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus. The apoſtle cannot here be underſtood merely as agreeing and concurring with the *Corinthian* church, in a cenſure to be paſſed upon an offender. His words include abundantly more. Beſides the ſolemn mention of *the name of the Lord Jeſus Chriſt*; here is the mention of *the Spirit*, that extraordinary *Spirit*, with which the apoſtle was endued, and of *the power of our Lord Jeſus Chriſt*, as *preſent with* the church, in denouncing the judgment: all this, for *delivering over* the offender *unto Satan, for the deſtruction of the fleſh.* 'Tis to the like purpoſe, that the ſame apoſtle ſays concerning *Hymenaeus* and *Alexander*, 1 *Tim.* I. 20. that *he had delivered them unto Satan, that they might learn not to blaſpheme.* Which words cannot be underſtood of a church's cenſure; for the apoſtle ſpeaks of the thing as his own act: nor do they include the judging of the offenders to future miſery; but to ſome preſent ſuffering, *to teach them not to blaſpheme*, that they might avoid future miſery. It plainly appears therefore to be meant of ſome extraordinary judgment from heaven, inflicted on their bodies, for the awakening of their minds. The ſame power the apoſtle exerciſed, when he ſtruck *Elymas the ſorcerer* with *ſudden blindneſs*, for *endeavouring to pervert the deputy from the faith*, *Acts* XIII. 6 ---- 12. And what was the inflicting of ſudden death upon *Ananias* and *Sapphira*, but an exerciſe of the ſame power, in the higheſt degree? All this, which was the extraordinary gift of God, conferred on the primitive age, for confirming the

authority of the chriſtian religion, was agreeable to a received opinion of the *Jews*, that diſtempers, as well as other calamities, had the nature of divine judgments: which was the reaſon of the diſciples aſking Chriſt, concerning the man born blind, whether *the ſin* was in the man himſelf, or in his parents; *John* IX. 2.

Now it appears, from the caſe before us, as well as from the many beneficial miracles which the apoſtles wrought; that as they had a power to inflict judgments, ſo they had likewiſe a power to releaſe from them. And as they were, under the hand of God, the immediate *puniſhers* of ſin, in the judgments which they *inflicted*; ſo when, by the extraordinary power communicated to them, they *releaſed* from thoſe judgments, they were as properly, in the ſame reſpect, ſaid to *forgive*. And the ſame things, in their degree, ſeem to have been true concerning the *Corinthian* church itſelf: which abounded, as other churches then did, with extraordinary gifts; and upon whoſe pronouncing the ſentence, in obedience to the apoſtle's direction, the bodily puniſhment fell upon the inceſtuous perſon; and upon whoſe *forgiving* him likewiſe, in obedienee to the apoſtle's direction, when he came to be ſatisfied of his ſincere repentance, he was to be releaſed from the bodily puniſhment.

Let any man judge, from the apoſtle's own words, whether this is not his meaning. 2 *Cor.* II. 6---9. *Sufficient to ſuch a man is this puniſhment, which was inflicted of many. So that contrariwiſe ye ought rather to forgive him, and comfort him, leſt perhaps ſuch a one ſhould be ſwallowed up with overmuch*

much ſorrow. Wherefore I beſeech you, that ye would confirm your love towards him. For to this end alſo did I write; that I might know the proof of you, whether ye be obedient in all things. Then follow the words of the controverted text, ver. 10. *To whom ye forgive any thing, I forgive alſo: for if I forgave any thing; to whom I forgave it, for your ſakes forgave I it, in the perſon of Chriſt.* From which words, and particularly from the apoſtle's ſaying, that *he forgave in the perſon of Chriſt*, I think it evident; that the inſtances of *forgiving*, to which he refers, were *releaſes* from immediate and viſible judgments of God, inflicted by that power, which was communicated to chriſtians in the primitive age, and more eſpecially to the apoſtles. When the church of *Rome* can thus, by the meer force of her cenſures, bring down immediate judgments from heaven upon the perſons cenſured, and when we ſee this by the effects themſelves; it will be time enough for us to believe, that ſhe can *forgive*, in the ſenſe of this text; that is, *releaſe* the true penitent from that diſtemper, or other calamity, which her cenſure brought upon him. But, as in other caſes, ſo in this: that church vainly pretends to have, as a ſtanding power remaining in her, what was the extraordinary gift of the holy Ghoſt to the primitive age. And becauſe the Almighty does not concur with her cenſures, by inflicting immediate judgments from heaven, ſhe will do the whole buſineſs herſelf, by the power the ſword. For ſhe affirms, as we have already * ſeen, if we can believe the words of pope *Boni-*

* pag. 61. of this eſſay.

face, that *both ſwords are in the power of the church*; and that the magiſtrate is to be her drudge and executioner.

All that I ſhall further obſerve concerning indulgences is; that however the wiſdom of the great governor of all may think proper to chaſtiſe his ſervants in this world for their follies, at the ſame time that he has a favour for them upon the whole; yet this is no foundation of a reaſon for the church to pretend to 'releaſe the debt of 'temporal puniſhment, remaining due upon ac-'count of ſins, after the ſins themſelves, as to 'the guilt of eternal puniſhment, have been al-'ready remitted.' This, the author of † *the Grounds of catholic doctrine* ſays, is all that is meant by indulgences. But even this, as ſmall a matter as he would make it, is, I think, no leſs than uſurping the prerogative of the Moſt High. It is therefore to no purpoſe to ‡ quote 'the caſe of king *David*, 2 *Sam.* XII. to whom '*Nathan* upon his repentance declared, that *the* '*Lord had put away his ſin*, and yet denounced 'many terrible puniſhments, which ſhould be 'inflicted by reaſon of this ſin.' For this was all God's own doing, declared by immediate order from himſelf, by the mouth of his prophet, and fulfilled upon his family and poſterity, as it was foretold it ſhould be. And can the church of *Rome*, or any other church in the world, have the confidence to put herſelf in the place of God in ſuch matters; to judge and to act, in chaſtiſing and in pardoning, as ſhe pleaſes! From any ſuch

† pag. 49. ‡ ibid.

ſuch church I humbly beſeech God in his great mercy to defend me.

The eleventh article contains a doctrine of great importance to the church of *Rome:* and is conceived in the following words.

XI. *I acknowledge the holy catholic and apoſtolic* Roman *church to be the mother and miſtreſs of all churches: and I promiſe and ſwear true obedience to the pope of* Rome, *the ſucceſſor of* St. *Peter the prince of the apoſtles, and the vicar of Jeſus Chriſt.*

All the other articles would ſignify but little, without ſuch a one as this; becauſe if a man ſhould change his judgment in any of the preceding points, it would be natural for him to alter his practice. And it was undoubtedly to prevent this change, or to provide againſt the conſequences of it, that the two firſt articles took care to tie down the votaries of *Rome* to *a firm adherence to eccleſiaſtical traditions, and all other obſervances and conſtitutions of the church; and to admit the holy ſcripture in that ſenſe only, which the church holds; and to acknowledge it her buſineſs to judge of the ſenſe and interpretation thereof.* But all this, it ſeems, was not enough. There muſt beſides be a vow of obedience, unlimited obedience, to the pope, as vicar of Chriſt: and moreover;

moreover; what is in thoſe two articles ſaid in a general way, concerning *the catholic and apoſtolic church*, is here expreſsly confined to the church of *Rome*; that its diſciples may be taught to believe, the church of *Rome* is *the catholic church*, and the only true church of Jeſus Chriſt.

But how abſurd is this aſſertion, as well as falſe in fact? The church of *Rome* is a particular church, profeſſing the chriſtian doctrine, tho' in a very corrupt and erroneous manner. Now, to believe that this, or any other particular church, in *Italy*, or *France*, or *Spain*, or *England*, or any where elſe, is the *catholic*, *i. e.* the univerſal church; is to believe that a part is the whole: and to talk of *the catholic church of Rome*, is juſt as good ſenſe, as to talk of *a general ſpecial*, or *a univerſal particular*.

And as to the falſity of the *Roman* church being *the mother of all churches*; that is very plain from the hiſtory of the new teſtament. Which aſſures us, that the firſt church was gathered in *Jeruſalem*; many circumſtances concurring to order it ſo: particularly, our Lord's trial and crucifixion there, after he had employed in that place a conſiderable part of his miniſtry; his reſurrection from the dead; and the deſcent of the holy Ghoſt upon his apoſtles. All theſe circumſtances, together with Chriſt's own command to his apoſtles, to begin their preaching at *Jeruſalem*, *Luke* XXIV. concurred to make *Jeruſalem* the place, where the firſt church ſhould be gathered. And beſides the church of *Jeruſalem*, many churches were gathered in other places,

places, before there was any church at *Rome*: ſo far is that from being *the mother-church*.

Then, as to *authority*: the new teſtament knows no ſuch thing, as the making any one church *ſovereign* or *miſtreſs* over others. If any one could claim the ſovereignty, it muſt be that which was firſt gathered in *Jeruſalem*, by the miniſtry of the apoſtles: becauſe it was from that body of chriſtians that the chriſtian doctrine was ſpred, into all thoſe places which afterwards received it. But there is no footſtep of any *authority* or *power*, claimed by that or by any church in the new teſtament, over any other whatever: nor any foundation for this pretended authority of the church of *Rome* over other churches, but what ariſes from a wrong interpretation of the words of our Saviour to the apoſtle *Peter*; who is ſuppoſed to have been afterwards biſhop of *Rome*, tho' it is ſtill a doubt, whether he ever was there. Upon *Peter*'s confeſſing *Chriſt to be the Son of the living God*, Chriſt gave a ſtrong teſtimony of his approving that confeſſion, by alluding to his name, which ſignifies *a rock*, and ſaying to him: *thou art* Peter; *and upon this rock I will build my church, and the gates of hell ſhall not prevail againſt it: and I will give unto thee the keys of the kingdom of heaven; and whatſoever thou ſhalt bind on earth ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth ſhall be looſed in heaven. Mat.* XVI. 16---- 19.

The rock, upon which Chriſt built his church, was not the firmneſs of *Peter* himſelf, who after this moſt ſhamefully denied his maſter with oaths and curſes; but the goodneſs of his confeſſion: agreeably

greeably to which we find, in the following hiſtory of the new teſtament, that the acknowledging *Jeſus to be the Son of God*, was looked on as receiving the whole chriſtian doctrine; this being the firm foundation, upon which the whole ſuperſtructure was built. As to *Chriſt's giving unto* Peter *the keys of the kingdom of heaven*; that receives a clear explication from his being, by the providence of God, made the inſtrument of opening the doctrine of the kingdom of heaven; in being the firſt preacher of the goſpel, both to *Jews* and *Gentiles*, after the reſurrection and aſcenſion of Chriſt, whereby his kingdom was eſtabliſhed. This is the plain and evident meaning of *Chriſt's giving to* Peter *the keys of the kingdom of heaven.* The giving him thereby the power, of *letting in* or *ſhutting out* from the happineſs of that kingdom whomſoever he pleaſed, is too abſurd a thought to deſerve a mention; as it is abſolutely inconſiſtent with the wiſdom of divine government. Beſides, if any ſuch meaning as this could be gathered from the following words, *whatſoever thou ſhalt bind on earth ſhall be bound in heaven, and whatſoever thou ſhalt looſe on earth ſhall be looſed in heaven:* the ſame extent of power was undoubtedly given by our Lord to all the apoſtles, a little before his aſcenſion, and conſequently not confined to *Peter: John* XX. 23. *Whoſeſoever ſins ye remit, they are remitted unto them; and whoſeſoever ſins ye retain, they are retained.* Yet there is no ſemblance of an argument, from theſe or any other words of our Lord, that his apoſtles, or any other men upon earth, ſhould have power, at their will

will and pleaſure, to determine whoſe ſins ſhould be forgiven, and whoſe not forgiven; who ſhould be admitted into the ſtate of future happineſs, and who excluded. No: they can with no colour of reaſon be underſtood to mean any thing like this. They ſignify indeed, that the apoſtles, faithfully preaching the doctrine of the kingdom of heaven, under the infallible guidance and direction of the holy Ghoſt, ſhould by the tenour of that preaching fully make known, who were the perſons that ſhould be ſaved, and who condemned: and that they had authority to aſſure thoſe who ſhould embrace the chriſtian doctrine, and conform their lives to it, that they ſhould inherit eternal life; and that thoſe who ſhould maliciouſly reject it, or contradict their profeſſion of it by a wicked courſe of action, ſhould be finally miſerable. This is that power of *binding and looſing*, which was committed to *Peter*, and of *remitting and retaining ſins*, committed to him and his brethren together.

And now what becomes of *Peter*'s pretended character, as *prince of the apoſtles and vicar of Jeſus Chriſt*? How viſible indeed is it, that Chriſt was determined to have no *vicar* upon earth; no one of his apoſtles *prince* over the reſt; no *head of the church* beſides himſelf? What elſe could he mean in thoſe words, *Mat.* XXIII. 8. *Be not ye called Rabbi: for one is your maſter, even Chriſt; and all ye are brethren.* What could he mean by thoſe words, *Luke* XXII. 25, 26. occaſioned by a ſtrife among the apoſtles, *which ſhould be the greateſt*; which was a proper ſeaſon for deciding whether any, and which in par-

ticular, ſhould have ſuperiority over the reſt? *He ſaid unto them: the kings of the gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them are called benefactors. But ye ſhall not be ſo: but he who is greateſt among you,* (that is, moſt deſervedly in eſteem) *let him be as the younger; and he that is chief, as he that doth ſerve.* Theſe, and other like things, were ſaid to *Peter*, as well as to the reſt of the apoſtles. And throughout the whole new teſtament there is no footſtep or appearance, of his ever having looked on himſelf, or his being acknowledged by his brethren, to have a ſuperiority over them.

The papiſts indeed eagerly catch at any thing, that may ſeem to countenance this ſuperiority. But in their eagerneſs they are ſometimes ſo unhappy, as to lay hold on texts, which make directly againſt them; which call to mind *Peter*'s failings, and give him advice ſuitable to the remembrance of them. Such are two of the texts quoted by the author of * *the Grounds*. The one of which gives him warning beforehand of the great fall, which would be occaſioned by his high conceit of his own ſtrength; and exhorts him, whenever he ſhould be recovered, to do what he could to prevent the fall of others: *Luke* XXII. 32. *When thou art converted, ſtrengthen thy brethren.* This is very far from 'committing 'unto *Peter* the care of his brethren the apoſtles,' any otherwiſe than letting him know, that it would be his duty to remove, as far as he ſhould be able, the ſtumbling-block which his fall would lay in their way: and inſtead of a commiſſion

* pag. 51.

miſſion conveying authority, it is indeed an advice and exhortation, ariſing from the view of his own failings. The other text, *John* XXI. 15, 16, 17. directly points at *Peter*'s ſhameful fall, after it was over, and at that preſumption which was the occaſion of it; exhorting him to take care for the future, rather to attend to his own duty in *feeding the flock of Chriſt*, than to boaſt as if he loved his maſter more than any of his brethren did. This was a manifeſt rebuke to his raſhneſs, in having promiſed, that *tho' all ſhould forſake Chriſt, yet would not he:* and the rebuke was the more viſible, in thrice repeating the queſtion, *Simon ſon of Jonas, loveſt thou me*; and once putting it thus, *loveſt thou me more than theſe*. And *Peter* himſelf was ſenſible of it, in only anſwering, *Lord thou knoweſt I love thee*; without venturing to intimate, as before, that he herein exceeded his brethren. And as to the exhortation, *to feed Chriſt's ſheep and lambs:* that was evidently a duty common to all the apoſtles: and tho' now moſt properly, and with inimitable force, recommended to *Peter* in particular, yet was ſo far from being confined to him, that *Peter* himſelf afterwards exhorted *the elders*, or *preſbyters*, among thoſe to whom he directed his firſt epiſtle, to perform the very ſame duty; 1 *Pet.* V. 1, 2. What ſemblance now of a ſuperiority in *Peter* is there to be fetched from theſe texts? And how does St. *Paul*'s *withſtanding him to the face at Antioch* conſiſt, either with his ſuperiority, or his infallibility?

And even, if *Peter* had been infallible, and had been conſtituted ſupreme over his brethren; which,

'tis plain, he was not: yet how would that prove, that the church of *Rome* is *the mother and miſtreſs of all churches*; and that the pope of *Rome* is *biſhop of biſhops*, and *prince of all paſtors*; and that *obedience* is to be promiſed and ſworn to the biſhop of *Rome*, as *vicar of Jeſus Chriſt?* How endleſs is the number of ſuppoſitions, vain and falſe ſuppoſitions, upon which ſuch a doctrine muſt be built? Eſpecially how ſhall the unlearned chriſtian, who is forbidden to read the ſcriptures, and has no acquaintance with eccleſiaſtical hiſtory; how ſhall he arrive at ſuch a knowledge, as ſhall enable him with a good conſcience to make ſuch a promiſe as is required in this article? Yet this, as well as all the reſt, is made *neceſſary to ſalvation!* So ſays the concluſion of this creed, in the words of pope *Pius* V. And to the ſame purpoſe ſays * the Canon-Law, in the words of *Boniface* VIII. *Moreover we declare, and ſay, and define, and pronounce to every human creature; that it is altogether neceſſary to ſalvation, to be ſubject to the* Roman *pontif.* But indeed it is no wonder, that ſubjection to the popes ſhould be made *neceſſary to ſalvation*, when we conſider the titles and powers they claim to themſelves. Thus pope † *Nicholas* ſays: *It appears evidently enough, that the pontif can neither at all be bound or looſed by the ſecular power; whom 'tis certain*

* Porro, ſubeſſe Romano pontifici, omni humanæ creaturæ declaramus, dicimus, definimus & pronunciamus, omnino eſſe de neceſſitate ſalutis. *Extrav. commun. de majorit. & obed. lib.* I. *tit.* 8. *cap.* 1.

† Satis evidenter oſtenditur, à ſeculari poteſtate nec ligari prorſus, nec ſolvi poſſe pontificem; quem conſtat à pio principe Conſtantino Deum appellatum; nec poſſe Deum ab homine judicari manifeſtum eſt. *Decret. part.* I. *diſtinct.* 96. *c.* 7.

certain Conſtantine, *that pious prince, called God: and 'tis manifeſt that God cannot be judged by men.* Nor is it any wonder, that from this pretended fulneſs of power they undertake to dethrone princes, and to abſolve their ſubjects from all obligations of fidelity and obedience. But whatever extravagant power they may blaſphemouſly aſſume to themſelves; our buſineſs is to take care, above all things, that we obey God: and this in many caſes it will be impoſſible to do, without diſobeying them.

The laſt article is conceived in the following words.

XII. *I do without doubting receive and profeſs all other things which have been delivered, defined and declared by the ſacred canons and œcumenical councils, and eſpecially by the holy ſynod of* Trent: *and all things contrary thereunto, and all hereſies condemned, rejected and anathematized by the church, I do likewiſe condemn, reject and anathematize.*

This is very fit to be the concluding article of the overbearing and perſecuting church of *Rome.* The private unlearned chriſtian muſt, at the peril of his ſalvation, *without any doubting, receive and profeſs* (what he never had nor can ever expect

pect to have the opportunity of knowing) *all things which have been delivered, defined and declared by the ſacred canons and œcumenical councils, and eſpecially by the ſynod of Trent.* It would be hard enough to require a full aſſent to all theſe things, even from thoſe who were beſt acquainted with them. Nor indeed do I believe, that any one perſon in the world, not even they who adviſed pope *Pius* to give authority to this article, nor his holineſs himſelf, did ever *without doubting receive* all the things here required to be received. And yet *without this faith*, you will preſently be told, no *man can be ſaved.*

But even the believing all this is not enough. You are not a true believer in the church of *Rome*, if you do not *condemn*, and *anathematize* all that is under that character condemned and anathematized by the church. You muſt coucur with the church in condemning for heretics all thoſe whom the church condemns; that is, all thoſe, who do not believe exactly as the church believes, and who will not in every reſpect do as the church bids them. And what is the conſequence of this; but that you muſt give your conſent to the burning, or otherwiſe cruelly tormenting and deſtroying, all thoſe, whoſe conſciences will not ſuffer them to profeſs what they cannot ſee reaſon to believe? Let a man give ever ſuch clear proofs of the integrity of his heart, by a holy courſe of life; and let him ever ſo ſolemnly declare, that there are ſome things required by the church of *Rome*, which he believes to be contrary to the mind of Chriſt, or at leaſt is not convinced that they are agreeable

to

to his mind: yet according to this article he is a heretic, and muſt be treated as a heretic.

In this and the preceding article you ſee the true ſpirit of popery: you ſee it is of the very eſſence of popery to domineer over the conſciences of men, and to exerciſe all manner of ſeverity and cruelty, for the ſupport of that domination. By this twelfth article all thoſe, who receive any thing contrary to what the church of *Rome* receives, are *anathematized as heretics.* By virtue of the preceding, which requires *an intire obedience* to the pope, as *vicar of Jeſus Chriſt*, all the puniſhments which he requires to be inflicted on heretics, muſt by the true ſons of the church be inflicted on them. From theſe two ſprings, and from the ſame doctrine, taught and inculcated by the church of *Rome*, before this creed of pope *Pius* was formed, have ſtreamed forth the horrid wickedneſs, of ſubjects renouncing allegiance to ſuch princes as would not obey the pope, and even of murdering them and all their adherents.

Out of the numerous particulars, which by this article the *Romaniſt* profeſſes *without doubting to receive*, I ſhall make only one quotation; from the great *Lateran* council, holden by pope *Innocent* III. in the year 1215. which for brevity's ſake I ſhall quote only in *Engliſh.* From this alone proteſtants may ſufficiently ſee, what the creed of a papiſt obliges him to; and what they themſelves muſt expect, if they fall into popiſh hands. 'Tis made a part of the * Canon-Law; and is expreſſed as follows.

We

* Decret. Gregor. lib. V. tit. 7. cap. 13.

We excommunicate and anathematize all hereſy, which lifts up itſelf againſt this holy, orthodox and catholic faith, which we have ſet forth; condemning all heretics, by what names ſoever they be reckoned. ---- Let thoſe who are condemned be left to the ſecular powers in being, or their bailiffs, to be by them puniſhed with due animadverſion; they of the clergy being firſt degraded from their orders: ſo that the goods of thoſe condemned, if they be of the laiety, be confiſcated; if of the clergy, applied to thoſe churches from which they received ſtipends. As for thoſe, who ſhall be found only marked with the ſuſpicion of hereſy: if they do not, according to the conſideration of the ſuſpicion, and the quality of perſon, prove their own innocency by a ſuitable purgation; let them be ſmitten with the ſword of anathema, and, till they give a fitting ſatisfaction, be avoided by all: ſo that if they remain a whole year under excommunication, they be from that time condemned as heretics. But let all ſecular powers, whatever offices they exerciſe, be admoniſhed and induced, and if need be let them by the cenſures of the church be compelled, as ever they would wiſh to be accounted faithful, for the defence of the faith publicly to take an oath, that they will bonâ fide, according to their power, endeavour to exterminate heretics, marked out by the church, from all the lands ſubject to their juriſdiction; ſo that from the time when any one ſhall be advanced into power, whether perpetual or temporal, he ſhall be obliged to confirm this matter with an oath. But if the temporal Lord, being thereunto by the church required and admoniſhed, ſhall neglect to purge his territory

territory from this heretical defilement; let him, by the metropolitan and the reſt of the biſhops of the province, be tied up in the bond of excommunication: and if he diſdain to make ſatisfaction, let this within the year be ſignified to the pope, that from that time he may denounce his vaſſals to be abſolved from fidelity to him, and expoſe his country to be occupied by catholics; that they, having exterminated the heretics, may without any contradiction poſſeſs it, and keep it in the purity of the faith; with a ſalvo to the right of the principal poſſeſſor, provided that he yield no obſtacle in this affair, nor ſet up any impediment: the ſame law however to be obſerved with regard to ſuch as have no principal lords. And as for thoſe catholics, who, taking the badge of the croſs, ſhall ſet themſelves to the rooting out of heretics: they ſhall be favoured with the ſame indulgence, and fortified with the ſame holy privilege, which are granted to thoſe who go to the aid of the holy land.

There is a variety of things in this decree, which very well deſerve our notice. Firſt, that all thoſe in general are *condemned* as *heretics*, who venture to oppoſe what the pope and his council pronounce to be *the holy, orthodox, and catholic faith.* Then, that the poor *condemned heretics* are *delivered over to the ſecular powers, to be by them puniſhed with due animadverſion*; the firſt act of which *due animadverſion* is ordered to be a deprivation of all worldly ſubſtance. All princes are obliged to take a ſolemn oath, that they will exterminate heretics out of their dominions. And if they do not perform what the clergy think to be their duty herein; they are to be excom-

 municated,

municated, their ſubjects diſcharged from allegiance to them, their country expoſed to be poſſeſs'd by catholics, and the heretics for ever driven out. Moreover, there are encouragements, ſuited to ſuperſtitious minds, both in princes and people, to engage their whole power and influence for the deſtruction of thoſe, whom the prieſts are reſolved to deſtroy. It is proper likewiſe to take notice of the intolerable ſlavery, to which the people are by this decree expoſed, before they are delivered over to deſtruction; by being made ſubject to *anathema*, when *only marked with the ſuſpicion of hereſy*, if they do not (what in many caſes it will be impoſſible to do) *prove their own innocency by* what the prieſt ſhall account *a ſuitable purgation:* and of the dreadful miſery of being *avoided by all, till they ſhall give* what the prieſt ſhall be pleaſed to acknowledge *a fitting ſatisfaction.* Thus the people are left intirely at the mercy of the prieſts: who can, by virtue of ſuch a decree as this, *mark them with the ſuſpicion of hereſy*, at their own will and pleaſure, whenever they venture in any reſpect to diſoblige them; and then impoſe on them whatever methods of *purgation* they pleaſe, whether practicable or impracticable, *for proving their own innocency*; can demand whatever *ſatisfaction* they ſhall in their great wiſdom and tenderneſs judge proper; and for want of receiving ſuch *ſatisfaction*, can direct and oblige the magiſtrate to deprive them of ſubſtance, and liberty, and life itſelf.

But without commenting any farther on this decree, it is ſufficient to obſerve: that in purſuance

ance of ſuch orders, and ſuch encouragements to thoſe who would put them in execution, there have been many cruel maſſacres in the chriſtian world, whereby millions of human lives have been ſacrificed to *Romiſh* tyranny; many holy wars, falſely ſo called, undertaken for the extirpation of heretics; and, beſides innumerable other perſecutions, a ſtanding inquiſition, big with ſlaughter and cruelty, as well as fraud and treachery, to the reproach of the chriſtian name, and the deſtruction of thouſands, who infinitely better deſerved that name than their mercileſs inquiſitors. And it is remarkable: that a little before the ſitting of that council, from which this decree proceded, the ſame pope *Innocent*, who preſided in it, publiſhed a * croiſade againſt the poor *Albigenſes*; exciting catholic princes to a holy war againſt them; which war, after many bloody battles, ended at length in the ruin of the country: and that it was under the direction of the ſame pope, that the † inquiſition began. I ſhall not attempt to deſcribe the cruelties of this barbarous inſtitution; the maſſacres in *France* and *Ireland*; the ‡ ſlaughter of 40 millions of poor *Americans*, on pretence of converting them to the chriſtian faith; or the invaſions of our own country, particularly that by the *Spaniſh Armada* in 1588. Let it only be remembred; that all theſe cruelties proceded from that ruling principle of the church of *Rome*, the reſolution of making all mankind ſubmit to

* See *Perrin*'s hiſt. of the old *Albigenſes*: lib. III and IV.

† Limborch. hiſt. Inquiſit. lib. I. cap. 10.

‡ Bp of *Chiapa*'s account of the voyages and cruelties of the *Spaniards* in *America*. Lond. 1699. 8vo.

her arbitrary deciſions. From the corrupt doctrines and cruel practices of that church may the good Lord deliver us. And may we by his grace be more and more confirmed in our adherence to his ſacred word; more careful to acquaint ourſelves with it, and conform our lives to it; and more clear-ſighted to diſtinguiſh between *his doctrines* and *the commandments of men.*

CONCLUSION.

ONE would have thought, that enough in all conſcience had been ſaid in the foregoing articles, to ſecure a *Romaniſt* in the profeſſion of his faith, if he were at all to be ſecured. But what was briefly mentioned in the beginning of this eſſay, deſerves to be more particularly obſerved in the concluſion. Leſt the people and the inferior clergy ſhould fail of taking ſufficient care of themſelves; the ſuperior clergy, not excepting the heads of monaſteries and convents, and the regulars of every order, and even thoſe who have the care of the ſoldiery, under whatſoever name or title, are obliged to take a ſolemn oath in the following words:

This true catholic faith, without which no one can be ſaved, which at this preſent time I do of my own accord profeſs

profeſs and ſincerely hold; I the ſame N. N. *do promiſe, vow, and ſwear, God aſſiſting me, moſt conſtantly to retain and confeſs, entire and unviolated, to the laſt breath of my life: and ſo far as in me lies, I will likewiſe take care, that it ſhall be held, taught, and preached by my ſubjects, or thoſe, the care of whom belongs to me in the diſcharge of my office.*

Here it is firſt to be obſerved; that the authority of pope *Pius* declares concerning the whole preceding creed, *that without this faith no one can be ſaved:* ſo that, according to him, whether the common people * ſwear to this creed or not, yet they are all damned if they do not adhere to it. And, to make it the more effectual, at the end of the Bull in which this creed is contained, his holineſs adds: *whoſoever ſhall preſume to infringe our will and command herein, or raſhly oppoſe it; let him know, that he ſhall incur the indignation of almighty God, and of St. Peter and Paul, his apoſtles.*

In

* *N B.* At the head of the book, upon which I have been remarking, next after St. *Athanaſius*'s damnatory clauſe, the whole creed of the *Roman* church (including the *Nicene*, and the 12 additional articles of pope *Pius*) is prefixed; and this oath along with the reſt, excepting only the latter part, which is peculiar to the ſuperior clergy: and at the head of all are placed theſe words; *a profeſſion of catholic faith.* Whence one would conclude, that the author of the catechiſm which follows looked upon the oath itſelf as part of the profeſſion to be made by every catholic without exception.

In the next place I obſerve; that the dignified clergyman, who takes this oath, does by the tenor of it vow and ſwear, that he takes it *ſuâ ſponte, of his own accord*; when at the ſame time he knows he muſt do it, or elſe he cannot hold his dignity and power.

But, which is of much greater importance; I obſerve the dreadful conſequence of the people's getting into the hands and power of the *Romiſh* clergy; ſince they are by ſuch ſolemn obligations bound to maintain and promote articles, with which their worldy intereſt is ſo cloſely conjoin'd. This conjunction of oath and intereſt, in articles ſo deſtructive of the conſcience, the peace, and the ſafety of the people, is much to be dreaded; when merely the oath itſelf, without the conjunction of intereſt, would bring little or no terror along with it. For a wicked clergyman may, under the pretence of an oath and vow, go on to do thoſe things which are moſt deſtructive to the people, even in ſpight of ſome relentings in his heart, when he calls to mind that he has obliged himſelf thereto. Many ſuch contradictions, it is to be feared, have concurred in the hearts of wicked men: and the real dictates of judgment and conſcience have been over-ruled, by the pretence of the obligation of an oath or vow; which ought never to have been taken, but being once taken, is made a matter of religion, in ſpight of all remonſtrances that religion itſelf can make.

Let *Britiſh* proteſtants think of theſe things: let them be thankful to God for that *liberty, with which* in his kind and gracious providence

he

he has made them free; and reſolve, through his grace, that they will *ſtand faſt in it*, and not ſuffer themſelves to be *entangled again with the yoke of bondage*. Let any man, who has ever read the new teſtament, judge what likeneſs there is, between the doctrine of pope *Pius*'s creed, and that which was taught by *our bleſſed* Lord and his apoſtles. Nay let any man of ſober thought, whether he has read the ſcriptures or not, judge whether it is poſſible, that ſuch a religion ſhould ever come from God, as that which the church of *Rome* tells you is *neceſſary to ſalvation*.

The doctrine of Chriſt and his apoſtles teaches us the higheſt veneration of *the one living and true God*, the wiſe and righteous and gracious governor of the world, and the moſt ardent affection to him as our beſt friend and benefactor: and directs and encourages us to ſeek of him, with a full aſſurance of faith, every needful bleſſing, in the name of Jeſus Chriſt, the only mediator between God and men. It requires of us righteouſneſs and equity in our whole conduct towards thoſe with whom we have to do; and very particularly recommends a mutual forbearance and affectionate tenderneſs among chriſtian brethren, with regard to the miſapprehenſions and miſtakes into which they may fall. And, as any religion muſt do which comes from God, it lays a very great ſtreſs upon a ſober, temperate courſe of life; excluding from the kingdom of heaven thoſe who allow themſelves in the contrary courſe.

But in the preceding papers we have ſeen, that the religion of the church of *Rome* oppoſes that

that of our Lord Jeſus Chriſt in all theſe reſpects, tho' it pretends in every one of them to adhere to it. The papiſts profeſs indeed to acknowledge one only living and true God: yet at the ſame time 'tis notorious, that they pay more real worſhip and adoration to angels and ſaints, and even to images, than to him. And to keep up this practice, ſuch thoughts are ſuggeſted to the people's minds concerning the divine being, as are altogether unworthy of him, and inconſiſtent with the honour of the one and only mediator, in whoſe name we are directed to addreſs him. Nay the multiplicity of the prayers themſelves, which are addreſſed to ſaints and angels, begging for their interceſſion, tends to make the people think concerning the kindeſt and moſt benevolent being in the world, that he is almoſt inexorable, and that nothing but continual importunity will prevail with him for any favour: whereas the mediation of Chriſt, as ſtated in the new teſtament, teaches no ſuch thing; but encourages us, ſinners as we are, to go directly to God in *his* name, *in whom* he has declared himſelf to be *well pleaſed*. But this one mediator is by the church of *Rome* overlooked, in a croud of others of her own making.

Then, inſtead of a ſtrict regard to righteouſneſs, and ſobriety; the doctrines of indulgences and purgatory, and ſo likewiſe that of abſolution, upon confeſſion and ſatisfaction at the will and pleaſure of the prieſt, encourage all manner of vice and wickedneſs: ſince, according to theſe doctrines, a man may buy off any puniſhment, if

if he ſurvives the wicked actions he reſolves upon; or, at the worſt, can have them bought off when he is dead, if he has but money enough to leave behind him.

As to forbearance and brotherly kindneſs; the church of *Rome* is a ſworn enemy to theſe chriſtian virtues. She will not bear the leaſt deviation from her own traditions, decrees and canons. She makes them all *neceſſary to ſalvation*, both in this life, and that which is to come: preſumptuouſly denouncing eternal damnation to thoſe who do not punctually obſerve and obey them; and cruelly deſtroying ſuch of them as ſhe can get into her own power.

What good pretenſions the church of *Rome* has to be *the church of Chriſt*, ſhe ſhews by ſetting up another head over the church beſides Chriſt, inconſiſtently with his legiſlative authority, and contrary to his own expreſs direction.

How little value ſhe has for the ſcripture, ſhe ſhews by ſetting up her own traditions upon an equal foot with it. And by the ſame means, and by claiming the ſole authority of interpreting ſcripture, ſhe prevents, as much as in her lies, its being of any uſe to the people, even when they can get a ſight of their bibles, which for the moſt part is forbidden. She will not ſuffer them to exerciſe their reaſon in judging of that revelation, which ſhe tells them God has given for their direction. No: if you will be a true member of this church, you muſt give up your reaſon, and even the teſtimony of your ſenſes too; as appears notoriouſly in the affair of tranſubſtantiation. And yet it is evident, that our

bleſſed Lord himſelf frequently appealed to the judgment and conſcience of his hearers, concerning the goodneſs and divine original of his doctrine; and always to their ſenſes, as often as he wrought any miracles.

How deſtructive to all the views of true religion is the ſtreſs which popery lays upon external ſervices, to the neglect of what is inward and pertaining to the conſcience; and how fatally this tends to harden men in their ſins, and to make them reſolve againſt the irkſome work of ſubduing ill habits, and labouring after thoſe which are truly good; is too viſible to need a demonſtration.

How abſolutely this corrupt church is reſolved upon maintaining a dominion over mens conſciences, and what cruel meaſures ſhe takes for that purpoſe, has been ſufficiently ſhewn. How contrary this domineering and cruel ſpirit is to the humble and peaceful ſpirit of chriſtianity, needs no proof, to thoſe who have any acquaintance with the books of the new teſtament. And how inconſiſtent it is with the peace of civil government, and even with the ſafety of thoſe, whether governors or people, who refuſe to put themſelves intirely into the prieſts power; is not only evident in the nature of the thing, but notorious from hiſtory, in all thoſe caſes where the prieſts have thought it worth their while to try their ſtrength.

May we be defended from the corruptions with which this church is over-run, and from falling into the hands of her agents, *whoſe tender mercies are cruelties.* May we wiſely improve the great benefit

benefit of having the ſcripture in our own hands; by diligently attending to the mind of God therein made known, and obeying it in the tenor of our actions. May God in his mercy open the eyes of the deluded; and turn the hearts of thoſe who lead them aſtray. And may there be no other contention among thoſe who profeſs chriſtianity, than who ſhall beſt anſwer the deſign of it, in the pious and peaceable and beneficent courſe of their lives. *Amen.*

F I N I S.

ERRATA.

PAGE 19. line 14. r. *aſſurance.*
pag. 54. lin. 2. r. *the people.*
pag. 60. lin. antepen. for *cap.* 6. r. *cap.* 2.
pag. 91. lin. ult. r. 1566.
pag. 92. lin. 11. dele, *towards the end.*
ibid. lin. 12, &c. r. *I beſeech thee, that in the holy, tremendous and terrible judgment, in the ſight of thy only begotten ſon, to whom the Father gave all judgment, thou wouldeſt*
ibid. lin. 26. *r.* Te deprecor---- ut in ſancto, tremendo ac terribili judicio, in conſpectu unigeniti filii tui, cui Pater dedit omne judicium, me, &c.
pag. 94. lin. 18. after *help*, r. *and to my counſel.*

APPENDIX.

IT has been ſhewn in the foregoing eſſay, that the doctrine of indulgences has a manifeſt tendency to the ruin of mens ſouls. It has this pernicious tendency, even in caſe the indulgences be underſtood to relate only to ſins paſt. For if a man who is viciouſly inclined can perſuade himſelf, that pardons may be purchaſed for money, or obtained by any of thoſe trifling meaſures which the indulgences preſcribe; he will ſecurely go on, paying for pardon after pardon, and complying with every method which ſhall be ſubſtituted in the room of real amendment; but will never endure the thought of that change of heart and mind, without which the Moſt High himſelf beſtows no pardon. And a *Romaniſt* is the more in danger of going on thus to his life's end, becauſe he knows, that according to the doctrine of his church, the prieſt is * obliged to give abſolution to any man in the article of death, who profeſſes penitence: nay further, that after he is dead, he may be prayed out of purgatory, if he leave behind him ſufficient to ſatisfy the prieſt for his pains. If therefore it were ever ſo certain, that the indulgences mentioned in the † foregoing eſſay, from *Thomas Aquinas*, from

* Concil. Trident. Seſſ. XIV. de pœnit. cap. 7.

† Pag. 116, 117.

Antonine's Repertorium, and from the canon-law, relate only to ſins paſt: if they were meant only of forty days paſt, or ſeven years paſt, or a third part of ſins paſt; or if the plenary indulgences themſelves were pardons only for all ſins paſt: yet it is as certain, that they who can believe, that ſuch pardons can be obtained by viſiting of churches, or by any of the other trifling methods preſcribed in the *Romiſh* indulgences, will never in earneſt ſet about the work of reformation, or think of conforming their heart and life to the mind of God. *Romiſh* indulgences therefore have much the ſame pernicious tendency, if underſtood concerning *ſins paſt*, as if they directly promiſed pardon for *ſins to come:* and the granting them, in thoſe circumſtances in which the popes of *Rome* grant them, is in effect the ſame monſtrous abomination, as *giving leave to commit ſin*, and *granting pardon beforehand.* Nor can any reaſon be given, why they, who will ſet themſelves in the place of God, and undertake to forgive ſins paſt, as they do, may not as well pretend to forgive ſins to come.

The *Romiſh* writers indeed deny, that by indulgences they mean *leave to commit ſin*, or *pardon for ſins to come.* And particularly the author of *the Grounds of catholic doctrine* * denies that he means any ſuch thing. It would be ſomewhat impolitic, if he ſhould directly own it. But whatever this author may mean; what if both the particulars denied by him ſhould be proved by the infallible authority of popes themſelves? To this purpoſe it was intended to have produced in

* Pag 49.

in the foregoing eſſay a monumental inſcription, containing a pardon for 26000 years and 26 days; and likewiſe an indulgence granted in the year 1351, to a king and queen of *France* and their ſucceſſors, allowing them liberty to break their oaths and vows, when they could not *commodiouſly* keep them. But the copy of the inſcription was miſlaid: and the other teſtimony was not produced, becauſe the author of the eſſay had not an opportunity of conſulting the book in which it was firſt publiſhed, and did not chooſe to quote it at ſecond hand.

A freſh and authentic copy of the inſcription is ſupplied by the friendſhip of the reverend Dr. *George Legh*, rector of *Hallifax* in the county of *York:* to whom it was tranſmitted by *George Legh*, of *High-Legh* in the county of *Cheſter*, eſquire: who took care to have the impreſſion taken from the monument itſelf, and atteſted by the hand of the reverend Mr. *John Robinſon*, now miniſter of *Macclesfield* in the ſame county: in whoſe pariſh the monument is ſtill to be ſeen, in an oratory belonging to the earl *Rivers*, ſtanding on one ſide of the parochial chapel of *Macclesfield*. There is a brief account of this monument in the laſt edition of *Cambden's Britannia*, vol. I. pag. 678, 679. A more large and particular account may perhaps be ſome entertainment to a curious reader.

At the bottom of the monument are the following words; in three lines, about 21 inches long; the letters, almoſt an inch in height, cut out in old church-characters, not very eaſy to be imitated now, eſpecially in the abbreviations:

Orate p̃ aiab; Rogeꝛi legh et Elizabeth vxꝛis ſue qꝛm quidem Rogeꝛus obyt vi die Nouembꝛis A° dñi mi° v° vi° Elizabeth vero obyt v° die Octobꝛis A° dñi mi° cccc lxxxix quoꝝ aiab; ꝓpicietur deꝰ

In *Engliſh* thus:

Pray for the ſouls of Roger Legh and Elizabeth his wife: which Roger indeed died the 4th day of November, in the year of our Lord 1506; *but Elizabeth died the 5th day of October, in the year of our Lord* 1489: *to whoſe ſouls may God be propitious.*

Juſt above this inſcription, and cloſe joining to the right ſide of it, is the figure of a woman, kneeling, with her hands held up together before her breaſt, and ſix children (probably her daughters) ſtanding behind her. Near her mouth is a label, with theſe words, in the ſame character as before:

a dampnacõe ꝑpetua liba nos dñe

from perpetual damnation deliver us o lord.

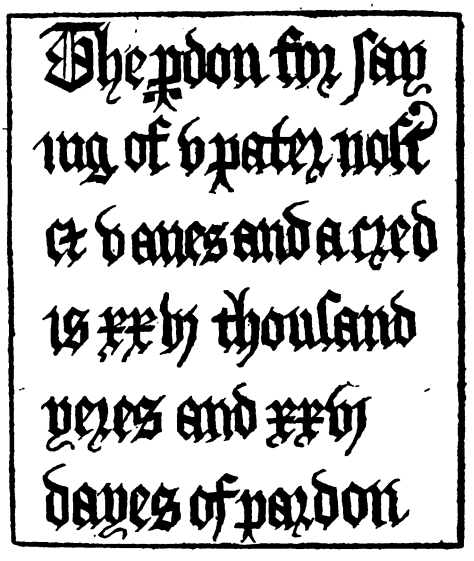
It

It is probable, by the large vacant ſpace over the other end of the former inſcription, that there was originally a plate, repreſenting the gentleman and his ſons, facing the lady and her daughters: becauſe the inſcription itſelf, in a very common form, calls upon every ſpectator to pray for his and her ſoul.

But this was all in *Latin*. And it was probable, that the greateſt number of ſpectators would be ſuch as underſtood only the *Engliſh* tongue. To engage therefore both learned and unlearned to pray for the ſouls of *Roger* and *Elizabeth Legh*, the moſt obvious part of the monument was contrived to be an *Engliſh* inſcription; raiſed a conſiderable height above the *Latin* one; ſtanding between the ſpace where the lady kneels, and that where the figure of the gentleman probably was; reaching from their elbows up a little above their heads; and conſequently ſo placed, that both their faces in kneeling muſt look towards it.

The words of this inſcription, in the ſame character as before, are as follows; in ſix lines, ſo contrived as to make up the form of an oblong ſquare:

The



Directly over this inſcription, on a plate ſomething narrower, but taller, and a little arched at the top, is the figure of a pope, with a triple crown on his head, and a glory round it; kneeling beſide a long table, and looking upwards, with his hands together before his breaſt. On the table is placed, behind him an open book, and before him either an hour-glaſs or a chalice, 'tis doubtful which. The place ſeems deſigned to repreſent a chapel. Under him is a pavement of chequered marble, or other ſtone, black and white. And above him is a repreſentation of our Saviour, looking down upon him, with a large glory round his head, wounds through both his hands, which are held up as high as his ſhoulders, and a great wound in his right ſide, with ſeveral drops of blood coming from it. This

figure

figure is drawn no lower than the hips; being divided from the reſt of the picture by baliſters, behind which it ſeems deſigned to be placed.

Whether all this imagery was intended to ſignify, that the then reigning pope had prayed to our Lord Jeſus Chriſt, to impower him to grant the pardon mentioned in the inſcription, and that, according to the frequent fictions of thoſe times, our Lord had appeared to him, to aſſure him of his conſent; or whatever elſe was the real deſign; cannot now be certainly determined. But it is plain from the monument itſelf, that ſuch a pardon was granted by a pope: and that this was well known when the monument was ſet up; otherwiſe ſevere muſt have been the puniſhment of thoſe who erected it, for an impoſition upon the church, and a ſlander againſt his holineſs. The inſcription itſelf, thus pompouſly attended, is, I ſay, a ſufficient indication; that the pope then reigning did grant an indulgence, containing a *pardon for ſins to come*, ſins not yet committed; the penalty whereof is here expreſly remitted for 26000 years to come. So that if the author of *the Grounds* does, as he * affirms, mean no more by indulgences, than 'a releaſing by the 'power of the keys committed to the church 'the debt of temporal puniſhment, which may 'remain due upon the account of our ſins, after 'the ſins themſelves, as to the guilt and eternal 'puniſhment, have been already remitted by re-'pentance and confeſſion:' yet in the caſe before us, even according to his own explication, the indulgence

* Pag. 49.

indulgence muſt extend to *ſins to come:* and that in a very flagrant manner; ſo as to lead the ſuperſtitious devotees to hope, that upon ſaying the appointed *pater noſters* and *ave Maries* and creed, they ſhould have a pardon reaching beyond the duration of this world.

I choſe the rather to take notice of this monument, becauſe it gives a more ſure account of what is meant by popiſh indulgences, than is likely to be gathered from the writings of authors, whoſe buſineſs it is to make them appear as plauſible as they can.

The other teſtimony relates more immediately to the queſtion, whether indulgences include *a leave to commit ſin:* though as it extends to all the ſucceſſions of the kings and queens of *France*, it muſt likewiſe, if it ſignifies any thing at all, include in effect *a pardon beforehand*, for all the ſins they ſhould ever commit, in breaking their ſolemn oaths and vows. It is an indulgence, granted by *Clement* VI. in the year 1351, to the king and queen of *France*, and their ſucceſſors. I ſhall produce it in the pope's own words: and then leave the world to judge, what he himſelf, and the perſons to whom he granted it, could be ſuppoſed to underſtand by it. The pope's words, tranſcribed from *D'achery's Spicilegium*, are at the bottom of the page. The *Engliſh* is to the following purpoſe: but an exact tranſlation is not pretended to.

Clement,

* Clement, *biſhop, ſervant of the ſervants of God: to our moſt dear children in Chriſt,* John *and* Joan, *the illuſtrious king and queen of* France; *greeting and apoſtolical benediction. Your deſires we readily agree to: thoſe eſpecially, by which ye may obtain from a propitious God, as ye piouſly requeſt, peace and health of ſoul. Hence it is that we, inclined to your ſupplications, do by apoſtolical authority, by the tenor of theſe preſents, for ever indulge to you and your ſucceſſors, who for the time being ſhall be kings and queens of* France, *and to every of you and them; that ſuch confeſſor, religious or ſecular, as any of you and them ſhall think fit to chooſe, may commute, for you and them, ſuch vows as perhaps you may have made already, or which by you and your ſucceſſors may be hereafter made, (the ultramarine vow, and*

X *that*

* Clemens, epiſcopus, ſervus ſervorum Dei, cariſſimis in Chriſto filiis, Joanni regi, & Joannæ reginæ Franciæ illuſtribus: ſalutem & apoſtolicam benedictionem. Votis veſtris libenter annuimus: iis præcipuè, per quæ, ſicut piè deſideratis, pacem & ſalutem animæ, Deo propitio, conſequi valeatis. Hinc eſt, quòd nos, veſtris ſupplicationibus inclinati, vobis & ſucceſſoribus veſtris, regibus & reginis Franciæ, qui pro tempore fuerint, ac veſtrum & eorum cuilibet, auctoritate apoſtolicâ, tenore præſentium, in perpetuum indulgemus: ut confeſſor religioſus vel ſæcularis, quem veſtrum & eorum quilibet duxerit eligendum, vota per vos forſitan jam emiſſa, ac per vos & ſucceſſores veſtros in poſterum emittenda, ultramarino, ac beatorum Petri & Pauli apoſtolorum, ac caſtitatis & continentiæ votis dumtaxat exceptis; necnon juramenta per vos & eos præſtanda in poſterum, *quæ vos & illi ſervare commodè non poſſetis*, vobis & eis commutare valeat in alia opera pietatis, prout ſecundum Deum & animarum veſtrarum & eorum ſaluti viderit expedire. Nulli ergo omnino hominum liceat hanc paginam noſtræ conceſſionis infringere, vel ei auſu temerario contraire. Siquis autem hoc attentare præſumſerit, indignationem omnipotentis Dei, & beatorum Petri & Pauli apoſtolorum ejus, ſe noverit incurſurum. Datum Avenioni, XII calend. Maii, anno nono. *Dacher. Spicileg.* edit. 1723. *tom.* III. *pag.* 724.

that of the bleſſed apoſtles Peter *and* Paul, *and that of chaſtity and continency, only excepted) and alſo ſuch oaths, by you taken, or by you and them hereafter to be taken,* as you and they cannot commodiouſly keep, *into other works of piety, according as he ſhall ſee expedient for the health of your and their ſouls, and agreeable to God. Be it therefore utterly unlawful for any man whatever to infringe this our grant; or by a raſh adventure to proceed in oppoſition to it. But if any ſhall preſume to attempt this; let him know, that he ſhall incur the indignation of Almighty God, and of his bleſſed apoſtles* Peter *and* Paul. *Given at* Avignon, *the* 19*th of* April, *in our ninth year.*

I will not offer to affirm, that the kings and queens of *France* have, ſince the grant of this indulgence, kept their ſolemn oaths and vows a whit worſe than they would have done, if no ſuch indulgence had ever been granted. Yet if they had any faith in the pope's power, the indulgence muſt needs have been a ſtrong temptation to break through their oaths and vows, upon all thoſe occaſions, where the ſtrict obſervation of them became any way *incommodious* to their intereſts, or unſuitable to their inclinations. However let the world judge: whether the undertaking to diſcharge men from vows and oaths, by which they have ſolemnly bound themſelves; particularly whether the giving this liberty to princes, upon whoſe public obligations their own ſubjects and thoſe of other nations think they have a right to depend, and the commuting or changing thoſe obligations for others of a different kind, is not *granting a leave to commit ſin.* If it

is

is not: then the breaking of oaths and vows, merely for our own intereſt or pleaſure, and without any regard to the juſt claims of our fellow-creatures, is no ſin.

Now let the author of *the Grounds* chooſe; whether he will deny the facts related; or ſet up his own authority againſt that of the popes, who granted the indulgences referred to; or whether he will vindicate them in thoſe blaſphemous grants, and prove they were guilty of no crime, and overtaken with no error.

N. B. Since the deſcription of the monument was printed off, the author of the eſſay has been aſſured, by credible accounts from *Cheſhire*, that his conjecture, *pag.* 153, about the vacant ſpace above the long *Latin* inſcription is confirm'd by the old inhabitants of *Macclesfield:* who ſay, they have heard that that ſpace was formerly filled up with the figure of *Roger Legh*; and that it was broken off, together with other things belonging to the monument, during the Civil wars, when the oratory was defaced. To be ſatisfied of this, the plaſter of the wall where the monument is fixed was knock'd off: and the ſtone appear'd to be cut and hollowed in, as far as the end of the *Latin* inſcription, in the ſame form as the plate for the lady and her children: there was likewiſe a place cut in the ſtone for a label, anſwering to that on the other ſide; and holes in the ſtone, with lead in them, for faſtening the plate.

The reader is further deſired to obſerve: that the ſubſtance of the note at the bottom of pag. 16. ought to have been inſerted in the preface: and that *the Grounds of catholic doctrine* is the running-title of the ſame book, which in the title-page is called *A Profeſſion of catholic faith*, &c.

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